LONDON:
ABRAHAMS AND SON, PRINTERS, 53, ST. MARY AXE, CITY.

קדיש אבל

שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא

Li'ilo Hoo Bi'rich Di'koodsho Shi'my

מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא

Tooshbe'choso Vi'sheroso Birchoso Kol Min

וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

Omine. Vi'imroo Bi'olmo Dahameron Vi'nachmoso

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד

Vi'od Myatto Mevowroch Adownoi Shime Yi'hee

עוֹלָם:

Oulom.

יְהֵא שְׁלָמָה רַבָּא מִן שְׁמַיָּא.

Shi'mahyo Min Rabbo Shi'lomo Yi'hi

וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ

Vi'mroo Yisroile Kol Vi'ol Olinu Vi'chaayim

אָמֵן:

Omine.

עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Vohoratz Shomahyim Ousi Adownoi Miim Azree

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה

Yah'say Hoo Bimroumov Sholoum Ousay

שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ

Vi'imroo Yisroile Kol Vi'ol Olinu Sholoum

אָמֵן:

Omine.

קדיש אבל:

Kadisch to be repeated by Sons during the Eleven Months after the Death of their Parents, also on Yore-zeit, i. e., the anniversary of such death.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא

Yisgadol Viyiskodosh Shi'my Rabbo Bi'olmo

דִּי־בְרָא כִּרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ

Deevro Kirusi Viyomlich Malchusy

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית

B'chayichown Uv'yowmichown Uvchayi Dichol Bise

יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ

Yisroile Bahngolo Uvizmon Koreev Vi'imroo

אָמֵן:

Omine.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם

Y'hi Sh'imy Rabbo Mivoroch Li'olom

וּלְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ:

Ule'olmi Olmahyoh Yisboroch.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם

Yisboroch Vi'yishtoboch Vi'yispohor Vi'yisroumom

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

Vi'yisnossi Vi'yisoddor Vi'yisollay Vi'yisollol

הפטרה לתענית צבור

HAPHTORA FOR FAST DAYS.

דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב : יַעֲזֹב רָשָׁע
דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־יְהוָה וִירַחֲמֵהוּ וְאֶל־
אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ : כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם
וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם יְהוָה : כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן
גָּבְהוּ דְרָכַי מִדַּרְכֵיכֶם וּמַחְשְׁבֹתַי מִמַּחְשְׁבֹתֵיכֶם : כִּי כַּאֲשֶׁר
יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־
הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ
וְלֶחֶם לָאֹכֵל : כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב
אֵלַי רֵיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר
שְׁלַחְתִּיו : כִּי־בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים
וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף :
תַּחַת הַנַּעֲצוּץ יַעֲלֶה בְרוֹשׁ וְתַחַת הַסִּרְפַּד יַעֲלֶה הֲדַס
וְהָיָה לַיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת : כֹּה אָמַר
יְהוָה שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא
וְצִדְקָתִי לְהִגָּלוֹת : אַשְׁרֵי אֱנוֹשׁ יַעֲשֶׂה־זֹּאת וּבֶן־אָדָם יַחֲזִיק
בָּהּ שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וְשֹׁמֵר יָדוֹ מֵעֲשׂוֹת כָּל־רָע : וְאַל־
יֹאמַר בֶּן־הַנֵּכָר הַנִּלְוָה אֶל־יְהוָה לֵאמֹר הַבְדֵּל יַבְדִּילַנִי
יְהוָה מֵעַל עַמּוֹ וְאַל־יֹאמַר הַסָּרִיס הֵן אֲנִי עֵץ יָבֵשׁ :
כִּי כֹה ׀ אָמַר יְהוָה לַסָּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי
וּבָחֲרוּ בַּאֲשֶׁר חָפָצְתִּי וּמַחֲזִיקִים בִּבְרִיתִי : וְנָתַתִּי לָהֶם
בְּבֵיתִי וּבְחוֹמֹתַי יָד וָשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם
אֶתֶּן־לוֹ אֲשֶׁר לֹא יִכָּרֵת : וּבְנֵי הַנֵּכָר הַנִּלְוִים עַל־יְהוָה
לְשָׁרְתוֹ וּלְאַהֲבָה אֶת־שֵׁם יְהוָה לִהְיוֹת לוֹ לַעֲבָדִים כָּל־
שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וּמַחֲזִיקִים בִּבְרִיתִי : וַהֲבִיאוֹתִים אֶל־
הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי עוֹלֹתֵיהֶם וְזִבְחֵיהֶם
לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא לְכָל־הָעַמִּים :
נְאֻם אֲדֹנָי יֱהוִה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֲקַבֵּץ עָלָיו
לְנִקְבָּצָיו :

סדר הקריאה לתענית צבור:

PORTION OF THE LAW READ ON FAST DAYS.

Exodus xxxii. 11—14. xxxiv. 1—10.

כהן וַיְחַל מֹשֶׁה אֶת־פְּנֵי יְהוָֹה אֱלֹהָיו וַיֹּאמֶר לָמָה יְהוָֹה
יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל
וּבְיָד חֲזָקָה: לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם
לַהֲרֹג אֹתָם בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה שׁוּב מֵחֲרוֹן
אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ: זְכֹר לְאַבְרָהָם לְיִצְחָק
וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ וַתְּדַבֵּר אֲלֵהֶם
אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמָיִם וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר
אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם וְנָחֲלוּ לְעֹלָם: וַיִּנָּחֶם יְהוָֹה עַל־הָרָעָה
אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ: לוי וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה פְּסָל־
לְךָ שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־
הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ:
וֶהְיֵה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר אֶל־הַר סִינַי וְנִצַּבְתָּ לִי שָׁם
עַל־רֹאשׁ הָהָר: וְאִישׁ לֹא־יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אַל־יֵרָא
בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר אַל־יִרְעוּ אֶל־מוּל הָהָר הַהוּא:
ישראל וַיִּפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה
בַבֹּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָֹה אֹתוֹ וַיִּקַּח בְּיָדוֹ
שְׁנֵי לֻחֹת אֲבָנִים: וַיֵּרֶד יְהוָֹה בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם
וַיִּקְרָא בְשֵׁם יְהוָֹה: וַיַּעֲבֹר יְהוָֹה ׀ עַל־פָּנָיו וַיִּקְרָא יְהוָֹה ׀
יְהוָֹה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת: נֹצֵר
חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה
פֹּקֵד ׀ עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־
רִבֵּעִים: וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ: וַיֹּאמֶר אִם־
נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי
עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ:
וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה
נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה
כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה יְהוָֹה כִּי־נוֹרָא
הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

Blessing said on putting on the Arbang Kanfoth.

ברוך Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us concerning fringes.

אל מלך נאמן O God; the faithful King.

שמע ישראל Hear, O Israel, the Lord our God, the Lord is ONE.

ברוך Blessed be the name of the glory of his kingdom for ever and ever.

ואתם All ye that are alive at this day, cleave unto the Lord your God. For thy salvation do I hope, O Lord.

Previous to taking any Meal, it is customary to wash the hands and say the following blessing:—

ברוך Blessed art thou, O Lord, our God, King of the universe, who bringest forth bread from the earth.

GRACE AFTER MEAT FOR CHILDREN.

ברוך Blessed art thou, O Lord, our God, King of the universe; who feedeth the whole world with his goodness, and with grace, kindness, and mercy, giveth food to every creature; for his mercy endureth for ever. And as his abundant goodness hath never been deficient towards us, so may we never be in want of sustenance for ever and ever; for the sake of his great name, for he is the God who feedeth and sustaineth, and dealeth beneficently with all; and provideth food for all the creatures that he hath created. Blessed art thou, O Lord! who giveth food unto all.

Blessing said putting on the אַרְבַּע כַּנְפוֹת

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת צִיצִת׃

אֵל מֶלֶךְ נֶאֱמָן׃

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

לִישׁוּעָתְךָ קִוִּיתִי יְיָ׃

Previous to taking any Meal, it is customary to wash the hands and say the following blessing—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ׃

ברכת המזון לילדים

GRACE AFTER MEAT FOR CHILDREN.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא־נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃ וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאַל יֶחְסַר־לָנוּ מָזוֹן לְעוֹלָם וָעֶד׃ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא׃

בָּרוּךְ אַתָּה יְיָ הַזָּן אֶת־הַכֹּל׃

רגזו Stand in awe and sin not: commune with your own heart and be still. Selah. *Three times.*

אדון עולם We adore the Lord of the universe, who reigned before everything that is formed was created. At the time that all was finished according to his pleasure, then was his name proclaimed as King. And after all things shall have ceased to exist, he alone will reign tremendous. For he ever was, is now, and will eternally exist in glory. And he is ONE, nor is there a second to be compared or associated with him. He is without beginning and without end, and to him alone appertain power and dominion. He is my God, and my living Redeemer, and the Rock of my portion on the day of distress. He is also my standard, and my refuge, the portion of my cup when I call. Into his hands do I commit my spirit, when I fall asleep, and when I awake; and with my spirit my body also; for the Lord is with me, and I will not fear.

MORNING PRAYERS FOR CHILDREN.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to wash our hands. The law which Moses commanded us, is the inheritance of the congregation of Jacob. May these blessings rest on my head. My son hearken to the instruction of thy father, and forsake not the law of thy mother. The law shall be my faith; and the Almighty God my help.

רִגְזוּ וְאַל תֶּחֱטָאוּ אִמְרוּ בִלְבַבְכֶם עַל מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה: Three times

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ · בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל · אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל · לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הֹוֶה · וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי · לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית · וְלוֹ הָעֹז וְהַמִּשְׂרָה:
וְהוּא אֵלִי וְחַי גֹּאֲלִי · וְצוּר חֶבְלִי בְּעֵת צָרָה:
וְהוּא נִסִּי וּמָנוֹס לִי · מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אַפְקִיד רוּחִי · בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם־רוּחִי גְּוִיָּתִי · יְיָ לִי וְלֹא אִירָא:

תְּפִלַּת שַׁחֲרִית לְתִינוֹקוֹת:

MORNING PRAYERS FOR CHILDREN.

The necessary ablutions being performed; say the following—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם: תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב: בְּרָכוֹת יָחוּלוּ עַל רֹאשִׁי: שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ: תּוֹרָה תְּהֵא אוּמָנוּתִי וְאַל שַׁדַּי בְּעֶזְרָתִי:

Lord thy God! and wilt do that which is right in his sight, and wilt give ear to his commandments, and observe his statutes, I will not put any of those diseases upon thee, which I have brought upon the Egyptians; for I am the Lord who healeth thee. And the Lord said unto satan, the Lord rebuke thee, O satan, even the Lord who hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Behold, the bed which is Solomon's, sixty valiant men surround it, selected from the valiant of Israel. They all grasp swords, being expert in war; every man hath his sword upon his thigh because of the terrors of the night. The Lord bless and preserve thee; the Lord make his face shine upon thee, and be gracious unto thee.

ישא יי The Lord lift up his countenance upon thee, and give thee peace.

הנה Behold, the Guardian of Israel neither slumbereth nor sleepeth. *Say three times.*

לישועתך For thy salvation do hope, O Lord! I hope, O Lord! for thy salvation. O Lord! for thy salvation do I hope. *Three times.*

בשם יי In the name of the Lord God of Israel, on my right hand is Michael, and on my left Gabriel; before me is Ariel, and behind me Raphael; and over my head is the divine presence. *Three times.*

PSALM CXXVIII.

שיר המעלות A SONG OF DEGREES.—Blessed is every one who feareth the Lord: who walketh in his ways. For thou shalt eat the labour of thy hands: then happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, encircling thine house: thy children like olive plants round thy table. Behold! thus shall the man be blessed who feareth the Lord. The Lord shall bless thee from Zion; and thou shalt see the good of Jerusalem all the days of thy life: yea, thou shalt see thy children's children, and peace on Israel.

יְיָ אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ רֹפְאֶךָ: וַיֹּאמֶר יְיָ אֶל־הַשָּׂטָן יִגְעַר יְיָ בְּךָ הַשָּׂטָן וְיִגְעַר יְיָ בְּךָ הַבֹּחֵר בִּירוּשָׁלָיִם הֲלֹא זֶה אוּד מֻצָּל מֵאֵשׁ: הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל: כֻּלָּם אֲחֻזֵי חֶרֶב מְלֻמְּדֵי מִלְחָמָה אִישׁ חַרְבּוֹ עַל יְרֵכוֹ מִפַּחַד בַּלֵּילוֹת: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: Say three times

לִישׁוּעָתְךָ קִוִּיתִי יְיָ׃ קִוִּיתִי יְיָ לִישׁוּעָתְךָ׃ יְיָ לִישׁוּעָתְךָ קִוִּיתִי: Three times

בְּשֵׁם יְיָ׃ אֱלֹהֵי יִשְׂרָאֵל מִימִינִי מִיכָאֵל׃ וּמִשְּׂמֹאלִי גַּבְרִיאֵל׃ וּמִלְּפָנַי אוּרִיאֵל׃ וּמֵאֲחוֹרַי רְפָאֵל׃ וְעַל רֹאשִׁי שְׁכִינַת אֵל: Three times

שִׁיר הַמַּעֲלוֹת אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ בִּדְרָכָיו: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ: אֶשְׁתְּךָ׃ כְּגֶפֶן פּוֹרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ: הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלָיִם כֹּל יְמֵי חַיֶּיךָ: וּרְאֵה־בָנִים לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל:

השכיבנו O Lord our God! cause us to lie down in peace and raise us up, O our King! to a happy life. O spread thy pavilion of peace over us, and direct us with good counsel from thy presence; and save us for the sake of thy name. O shield us, and remove from us the stroke of the enemy, the pestilence, sword, famine, and sorrow: and remove the adversary from before and behind us, and conceal us under the shadow of thy wings; for thou, O God! art our guardian and deliverer; and thou, O God! art a merciful and gracious King. O guard us at our going out and coming in, with a happy and peaceable life, from henceforth and for evermore.

ברוך יי Blessed be the Lord by day, and blessed be the Lord by night; blessed be the Lord when we lie down, and blessed be the Lord when we rise up; for in thy hand are the souls of the quick and the dead; in whose hand also is the soul of every living creature, and the spirit of every mortal. In thy hand do I deposit my spirit: for thou hast redeemed me, O Lord God of truth, Our God, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually, and reign over us for ever and ever.

יראו עינינו May our eyes see it, our heart rejoice, and our soul exult in truth in thy salvation; when it shall be said unto Zion, thy God hath reigned. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. For the kingdom is thine; and to all eternity shalt thou reign in glory; neither have we any other king but thee.

המלאך May the angel who redeemed me from all evil, bless the youths; and they shall be called by thy name, and those of my ancestors, Abraham and Isaac; and may they increase abundantly in the midst of the earth. And he said, if thou wilt diligently hearken to the voice of the

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יְיָ בַּיּוֹם · בָּרוּךְ יְיָ בַּלָּיְלָה · בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ · בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים · אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר אִישׁ: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ וְקַיֵּם מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת בֶּאֱמֹר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד · כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל

ישב בסתר עליון He who dwelleth within the secret place of the Most High, shall abide under the shadow of the Almighty. I say of the Lord, who is my refuge and my fortress, my God, in whom I trust, that he will surely deliver thee from the fowler's snare, and from the destructive pestilence. He will cover thee with his pinion, and under his wings thou wilt find refuge, his truth shall be thy shield and buckler. Thou shalt not be afraid of the terrors of the night, nor of the arrow that flieth by day; nor of the pestilence that stalketh in the darkness; nor of the destruction that wasteth at noon-day. On thy side a thousand shall fall, and ten thousand at thy right hand, but it shall not come nigh unto thee. Thou shalt only behold with thy eyes, and see the retribution of the wicked. Because thou hast made the Lord, who is my refuge, even the Most High, thy stronghold. No evil shall befall thee, neither shall any plague approach thy dwelling. For he will give his angels charge concerning thee, to guard thee in all thy ways. They shall bear thee on their hands, lest thou dash thy foot against a stone. On the fierce lion and asp shalt thou tread: the young lion and the serpent shalt thou trample under foot. "Because he hath fixed his desire upon me, therefore will I deliver him: I will set him on high, because he hath known my name. When he calleth upon me, I will answer him: I will be with him in trouble, I will deliver him, and grant him honour. With length of days will I satisfy him, and grant him my salvation." "With length of days will I satisfy him, and grant him my salvation."

יי מה O Lord! how are my adversaries increased; many are those who rise up against me. Many there are who say of my soul, there is no help for him from God. Selah. But thou, O Lord! art a shield around me; my glory and the exaltation of my head. I cried with my voice unto the Lord, and he answered me from his holy mount. Selah. I laid me down fearless, and slept; I awoke, for the Lord sustained me. Arise, O Lord! O my God, save me; for thou hast smote all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord! thy blessing be upon thy people for ever.

Ps. cxi. יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃ אֹמַר לַייָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃ כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃ בְּאֶבְרָתוֹ יָסֶךְ לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ׃ רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־אַתָּה יְיָ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ׃ כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃ עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃ כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃ יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃ Repeat the last verse

יְיָ מָה־רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃ רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בֵאלֹהִים סֶלָה׃ וְאַתָּה יְיָ מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי׃ קוֹלִי אֶל־יְיָ אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃ אֲנִי שָׁכַבְתִּי וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְיָ יִסְמְכֵנִי׃ לֹא־אִירָא מֵרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלָי׃ קוּמָה יְיָ הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ׃ לַייָ הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶּלָה׃

PRAYERS BEFORE RETIRING TO REST AT NIGHT.

ברוך אתה Blessed art thou, O Lord, our God! Sovereign of the Universe, who causeth the cords of sleep to descend on mine eyes, and slumber on mine eye-lids. May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, to cause me to lie down in peace, and raise me up again in peace; and suffer me not to be troubled with evil dreams or cogitations; but grant me a calm and uninterrupted repose in thy presence: and enlighten my eyes again, lest I sleep in death. Blessed art thou, O Lord! who enlighteneth the whole universe with thy glory.

O God! the faithful King!

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

ויהי נעם And let the beauty of the Lord, our God, be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

סֵדֶר קְרִיאַת שְׁמַע עַל הַמִּטָּה:

PRAYERS BEFORE RETIRING TO REST AT NIGHT.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל־עֵינָי וּתְנוּמָה עַל־עַפְעַפָּי: וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם וְאַל יְבַהֲלוּנִי רַעְיוֹנַי וַחֲלוֹמוֹת רָעִים וְהַרְהוֹרִים רָעִים וּתְהִי מִטָּתִי שְׁלֵמָה לְפָנֶיךָ וְהָאֵר עֵינַי פֶּן־אִישַׁן הַמָּוֶת כִּי אַתָּה הַמֵּאִיר לְאִישׁוֹן בַּת־עָיִן: בָּרוּךְ אַתָּה יְיָ הַמֵּאִיר לְעוֹלָם כֻּלּוֹ בִּכְבוֹדוֹ:

אֵל מֶלֶךְ נֶאֱמָן׃

שְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוּ יְהֹוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

On beholding strange creatures.

ברוך Blessed art thou, O Lord, our God! King of the universe, who dost vary the form of creatures.

On beholding a King and his Court.

ברוך Blessed art thou, O Lord, our God, King of the universe, who hath imparted a portion of thy glory unto flesh and blood.

On tasting fruit for the first time in the season; on entering into possession of a new house or land, or on the first time of using any articles or clothing.

ברוך Blessed art thou, O Lord, our God! King of the universe; who hast maintained us, and preserved us, to enjoy this season.

But when such things are enjoyed with the participation of other persons, also on hearing good tidings, the following is said—

ברוך Blessed art thou, O Lord, our God, King of the universe, who art good, and dispenseth good.

On hearing evil news.

ברוך Blessed art thou, O Lord, our God! King of the universe, the true judge.

On the smell of fragrant woods or barks.

ברוך Blessed art thou, O Lord, our God! King of the universe, creator of fragrant woods.

On the smell of odorous plants.

ברוך Blessed art thou, O Lord, our God! King of the universe, creator of fragrant plants.

On the smell of odorous fruits.

ברוך Blessed art thou, O Lord, our God! King of the universe, who dost bestow a goodly scent on fruit.

On the smell of odorous spices.

ברוך Blessed art thou, O Lord, our God! King of the universe, who createst all sorts of spices.

On the smell of scented oils.

ברוך Blessed art thou, O Lord, our God, King of the universe, who createst pleasantly scented oil.

On beholding the first budding of blossoms.

ברוך Blessed art thou, O Lord, our God, King of the universe, who doth not suffer aught to fail in his world, but hath created thereon goodly creatures and trees, for the enjoyment of mankind.

On beholding strange Creatures.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְשַׁנֶּה הַבְּרִיּוֹת:

On beholding a King and his Court.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחָלַק מִכְּבוֹדוֹ לְבָשָׂר
וָדָם:

On tasting Fruit for the first time in the Season; on the entering into the possession of a new House or Land, or on the first time of using any articles or Clothing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

But when such things are enjoyed with the participation other persons, also on hearing good tidings, the following is said—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַטּוֹב וְהַמֵּטִיב:

On hearing evil News.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם דַּיַּן הָאֱמֶת:

On the smell of fragrant Woods or Barks.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא עֲצֵי בְשָׂמִים:

On the smell of odorous Plants.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא עִשְּׂבוֹת בְּשָׂמִים:

On the smell of odorous Fruits.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן רֵיחַ טוֹב
בַּפֵּרוֹת:

On the smell of odorous Spices.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים:

On the smell of scented Oils.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא שֶׁמֶן עָרֵב:

On beholding the first budding of Blossoms.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא חִסַּר בְּעוֹלָמוֹ
דָּבָר וּבָרָא בוֹ בְּרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבִים לְהַנּוֹת
בָּהֶם בְּנֵי אָדָם:

If any of the five sorts of corn, fruit and wine be eaten at the same time, commence—

For the food and for the sustenance; for the wine and for the fruit of the vine; for the tree and for the fruit of the tree.

And close—

Blessed art thou, O Lord! *till* Of the tree.

On eating fruit produced on trees.

ברוך Blessed art thou, O Lord, our God! King of the universe; creator of the fruit of the tree.

On eating fruit which grows on the ground, herbage, &c.

ברוך Blessed art thou, O Lord, our God, King of the universe, creator of the fruit of the ground.

On Flesh, Fish, Eggs, Milk, Cheese, &c., or drinking any Liquor except Wine.

ברוך Blessed art thou, O Lord, our God, King of the universe, who causeth all things to exist according to his word.

After which say—

ברוך Blessed art thou, O Lord, our God! King of the universe, the creator of numberless souls, and all their wants, even of all that thou hast created, therewith to keep alive the soul of every living creature. Blessed art thou, who livest eternally.

On witnessing a Thunderstorm, &c.

ברוך Blessed art thou, O Lord, our God! King of the universe, whose power and might filleth the world.

At Lightning say—

ברוך Blessed art thou, O Lord, our God! King of the universe, who made the work of creation.

At the sight of the sea, it not having been seen for a month.

ברוך Blessed art thou, O Lord, our God! King of the universe, who formeth the vast sea.

On beholding beautiful trees or animals.

ברוך Blessed art thou, O Lord, our God! King of the universe, who hath formed such products in his world.

On beholding the rainbow.

ברוך Blessed art thou, O Lord, our God, King of the universe, who remembereth the covenant, is faithful to his covenant, and firm in his promise.

If any of the five sorts of Corn, Fruit, and Wine be taken at the same time: commence—

עַל הַמִּחְיָה וְעַל הַכַּלְכָּלָה וְעַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן
וְעַל הָעֵץ וְעַל פְּרִי הָעֵץ: ____

And close—

בָּרוּךְ אַתָּה יְיָ עַל ___ הָעֵץ

On eating Fruit produced on trees.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָעֵץ:

On Fruit which grows on the ground, herbage, &c.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה:

On Flesh, Fish, Eggs, Milk, Cheese, &c., or drinking any Liquor except Wine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיֶה בִּדְבָרוֹ:

After which say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא נְפָשׁוֹת רַבּוֹת
וְחֶסְרוֹנָם עַל כָּל־מַה־שֶּׁבָּרָא לְהַחֲיוֹת בָּהֶם נֶפֶשׁ כָּל־חָי
בָּרוּךְ חֵי הָעוֹלָמִים:

On witnessing a Thunder Storm, &c.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁכֹּחוֹ וּגְבוּרָתוֹ מָלֵא
עוֹלָם:

At Lightning say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עֹשֵׂה מַעֲשֵׂה
בְרֵאשִׁית:

At the sight of the Sea, it not having been seen for a month.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עֹשֶׂה אֶת־הַיָּם
הַגָּדוֹל:

On beholding beautiful Trees or Animals.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁכָּכָה לוֹ בְּעוֹלָמוֹ:

On beholding the Rainbow.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹכֵר הַבְּרִית וְנֶאֱמָן
בִּבְרִיתוֹ וְקַיָּם בְּמַאֲמָרוֹ:

On the New Moon say—

And be mindful of us on this day of the new moon.

On the Festivals say—

And rejoice us on this day of ——*

On New Year's Day say—

And be mindful of us for our benefit on this day of memorial. For thou art the Lord who art good and kind to all. We do give thanks unto thee for the land,

For wine.

and for the fruit of the vine. Blessed art thou, O Lord! for the land and for the fruit of the vine.

For the fruits.

And for the fruits. Blessed art thou, O Lord! for the land and for the fruits

For the food.

And for the food. Blessed art thou, O Lord! for the land and for the food.

For the food and wine.

And for the food and for the fruit of the vine. Blessed art thou, O Lord! for the food and for the fruit of the vine.

If wine and fruit be taken at the same time commence—

For the wine and for the fruit of the vine; for the tree and for the fruit of the tree;

And close—

And for the land, and for the wine, and for the fruits. Blessed art thou, O Lord! for the land, for the wine and for the fruits.

If any of the five sorts of corn and fruit be eaten at the same time say—

For the food and for the sustenance, and for the tree and for the fruit of the tree.

And close—

For the land, and for the food, and for the fruits. Blessed art thou, O Lord, for the land, and for the food, and for the fruits.

* On Passover say,—This feast of Passover; on Pentecost say, This feast of Pentecost; on Tabernacles say,—This feast of Tabernacles; on Sh'mini Atzereth say,—This Eighth Day of Solemn Assembly.

On the New Moon say וְזָכְרֵנוּ בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה

On the Festivals say וְשַׂמְּחֵנוּ בְּיוֹם חַג* הַזֶּה

On New Year's Day וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם הַזִּכָּרוֹן הַזֶּה

כִּי אַתָּה יְיָ טוֹב וּמֵטִיב לַכֹּל וְנוֹדֶה לְּךָ עַל הָאָרֶץ

For Wine.

וְעַל־פְּרִי הַגָּפֶן בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־פְּרִי הַגָּפֶן׃

For the Fruits.

וְעַל־הַפֵּרוֹת בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַפֵּרוֹת

For the Food.

וְעַל־הַמִּחְיָה בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַמִּחְיָה׃

For the Food and Wine.

וְעַל־הַמִּחְיָה וְעַל־פְּרִי הַגָּפֶן׃ בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַמִּחְיָה וְעַל־פְּרִי הַגָּפֶן׃

If Wine and Fruit be taken at the same time, commence—

עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן וְעַל הָעֵץ וְעַל פְּרִי הָעֵץ׃

And close—

עַל הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפֵּרוֹת׃ בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפֵּרוֹת׃

If any of the five sorts of Corn and Fruit be eaten at the same time, commence—

עַל הַמִּחְיָה וְעַל הַכַּלְכָּלָה וְעַל הָעֵץ וְעַל פְּרִי הָעֵץ׃

And close—

עַל הָאָרֶץ וְעַל הַמִּחְיָה וְעַל הַפֵּרוֹת׃ בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַמִּחְיָה וְעַל הַפֵּרוֹת׃

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* On Passover say חַג הַמַּצּוֹת; on Pentecost say חַג הַשָּׁבוּעוֹת; on Tabernacle say חַג הַסֻּכּוֹת; on שמיני עצרת say הַשְּׁמִינִי חַג הָעֲצֶרֶת.

ORDER OF BLESSINGS.

On Wine say—

ברוך Blessed art thou, O Lord, our God, King of the universe, creator of the fruit of the vine.

On food prepared of the five sorts of corn, say,

ברוך Blessed art thou, O Lord, our God, King of the universe, creator of various kinds of food.

Grace said after any food. not including bread.

ברוך Blessed art thou, O Lord, our God! King of the universe, for the dispensation of

After Wine.

The Wine and the Fruit of the Vine;

After Fruit.

The Tree and the Fruit of the Tree;

After prepared food.

The Food and the Nourishment.

After Food and Wine.

The food, the nourishment, the wine, and the fruit of the vine; also for the production of the field; and the delightful good, and spacious land with which thou didst favour our forefathers to inherit, to eat of its fruits and be satisfied by its excellence. O please to have compassion, O Lord, our God! on Israel, thy people; on Jerusalem, thy city; and on Zion, the tabernacle of thy Glory; on thy altars, and on thy palaces. O rebuild Jerusalem, thy holy city speedily, in our days, and bring us thither, that we may rejoice in its buildings, eat of its fruits, and be satisfied with its good things; that we may bless thee for it, in holiness and in purity.

On the Sabbath say—

O be pleased to put us at ease this sabbath-day.

סֵדֶר בְּרָכוֹת׃

ORDER OF BLESSINGS.

On Wine say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן׃

On Food, prepared of the five sorts of Corn say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי מְזוֹנוֹת׃

בְּרָכָה אַחֲרוֹנָה׃

GRACE SAID AFTER ANY FOOD, NOT INCLUDING BREAD.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל

After Food and Wine.	After prepared Food.	After Fruit.	After Wine.
הַמִּחְיָה וְעַל־־ הַכַּלְכָּלָה וְעַל־־הַגֶּפֶן וְעַל־פְּרִי הַגֶּפֶן	הַמִּחְיָה וְעַל־ הַכַּלְכָּלָה	הָעֵץ וְעַל פְּרִי הָעֵץ	הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מִזְבְּחֶךָ וְעַל הֵיכָלֶךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ · וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה׃

On the Sabbath say וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה

On New Year's Day say—

הרחמן May he who is most merciful, renew this year for us, in happiness and blessings.

On the Intermediate days of Tabernacle say—

הרחמן May he who is most merciful, raise up for us the tabernacle of David which is fallen.

הרחמן May he who is most merciful, make us worthy to behold the day of the Messiah, and eternal life in the future state.

On the Festivals, Sabbath, and New Moon, say מגדול instead of מגדיל

מגדיל He giveth great salvation to his king, and sheweth mercy to his anointed: to David and his seed for ever. May he who maketh peace in his high heavens, grant peace unto us, and all Israel, and say ye, Amen.

יראו Fear the Lord, ye his saints, for there is no want to those who fear him. The young lions do lack, and suffer hunger; but they who seek the Lord, shall not want any good. Praise ye the Lord, for he is good: his mercy endureth for ever. Thou openest thy hand and satisfiest the desire of every living thing. Blessed is the man who will trust in the Lord, and the Lord will be his trust. I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. May the Lord give strength to his people. May the Lord bless his people with peace.

On רֹאשׁ הַשָּׁנָה say—

הָרַחֲמָן הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה:

On חוֹל הַמּוֹעֵד דְּסֻכּוֹת say—

הָרַחֲמָן הוּא יָקִים לָנוּ אֶת־סֻכַּת דָּוִד הַנֹּפֶלֶת:

הָרַחֲמָן הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: מַגְדִּיל

On the Festivals, Sabbath, and New Moon say מִגְדּוֹל instead of מַגְדִּיל.

יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְראוּ אֶת־יְיָ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְיָ לֹא־יַחְסְרוּ כָל־טוֹב: הוֹדוּ לַייָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ:

נַעַר הָיִיתִי גַּם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ לָחֶם:

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

memory, to bring us the good tidings of salvation and consolation. May he who is most merciful, bless my honoured father, the master* of this house; and my honoured mother, the mistress thereof: their house, children, and all belonging to them: us, and all belonging to us; as our ancestors, Abraham, Isaac, and Jacob, were blessed, with all and every good: thus may he bless us, altogether, with a complete blessing; and let us say, Amen.

במרום May they in heaven shew forth (his and) our merit, for a peaceable preservation: and may we receive a blessing from the Lord, and righteousness from the God of our salvation. and may we find grace and good understanding in the sight of God and man.

On the Sabbath add—

הרחמן May he who is most merciful, cause us to inherit the day that is entirely sabbath, and rest for everlasting life.

On the New Moon say—

הרחמן May he who is most merciful, renew this month for us, to a good blessing.

On the Festivals say—

הרחמן May he who is most merciful, cause us to inherit the day that is entirely good.

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* This form must be changed according to the circumstances, as here described:—in the presence of a Father say, אבי מורי; in the presence of Mother אמי מורתי; in the presence of Company ורבותי; at a stranger's table רב בעל הבית; in the presence of elders וזקני.

טובות יְשׁוּעוֹת וְנֶחָמוֹת: הָרַחֲמָן הוּא יְבָרֵךְ אֶת אָבִי* מוֹרִי בַּעַל הַבַּיִת הַזֶּה וְאֶת אִמִּי מוֹרָתִי בַּעֲלַת הַבַּיִת הַזֹּאת אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בַּכֹּל מִכֹּל כֹּל כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד בִּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן:

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתְּהִי לְמִשְׁמֶרֶת שָׁלוֹם וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ: וְנִמְצָא־חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

On שַׁבָּת add—

הָרַחֲמָן הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

On רֹאשׁ חֹדֶשׁ say—

הָרַחֲמָן הוּא יְחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On the Festivals say—

הָרַחֲמָן הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב:

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* This form must be changed according to the circumstances, as here described:—in the presence of Father say אָבִי מוֹרִי; in the presence of Mother אִמִּי מוֹרָתִי; in the presence of Company וְרַבּוֹתַי; at a Stranger's table רַב בַּעַל הַבַּיִת; in the presence of elders זְקֵנַי.

ובנה O build Jerusalem, the holy city, speedily in our days, Blessed art thou, O Lord! who in his mercy buildeth Jerusalem. Amen.

ברוך אתה Blessed art thou, O Lord, our God! King of the Universe: O God! thou art our Father, King, Strength, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, our Pastor, the Shepherd of Israel; the beneficent King, who dealeth beneficently with all; for he hath been, is, and ever will be daily beneficent towards us. He hath dealt bountifully with us, as he doth now, and ever will: granting us grace, favour, mercy, enlargement, deliverance, prosperity, blessing, salvation, consolation, maintenance, and sustenance: and may we never want mercy, and a peaceable life, with every good.

הרחמן May he who is most merciful, reign over us, for ever and ever.

הרחמן May he who is most merciful, be praised in heaven and on earth.

הרחמן May he who is most merciful, be adored throughout all generations: be eternally glorified amidst us; and be honoured amongst us, to all eternity. May he who is most merciful, maintain us with honour. May he who is most merciful, break the yoke of our captivity from off our neck, and lead us securely to our land. May he who is most merciful, send us abundant blessings in this house, and on this table on which we have eaten. May he who is most merciful, send us Elijah, the prophet, of blessed

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ׃ בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם אָמֵן׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אָבִינוּ מַלְכֵּנוּ אַדִּירֵנוּ בּוֹרְאֵנוּ גֹּאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל שֶׁבְּכָל יוֹם וָיוֹם הוּא הֵטִיב הוּא מֵטִיב הוּא יֵטִיב לָנוּ׃ הוּא גְמָלָנוּ הוּא גוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעַד לְחֵן לְחֶסֶד וּלְרַחֲמִים וּלְרֶוַח הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה נֶחָמָה פַּרְנָסָה וְכַלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב וּמִכָּל־טוּב אַל יְחַסְּרֵנוּ׃

הָרַחֲמָן׃ הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד׃

הָרַחֲמָן׃ הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ׃

הָרַחֲמָן׃ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאַר בָּנוּ לָנֶצַח נְצָחִים וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים׃ הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד׃ הָרַחֲמָן הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ׃ הָרַחֲמָן הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו׃ הָרַחֲמָן׃ הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת

On the Sabbath say from רצה till הנחמות.

רצה Be pleased, O Lord, our God! to grant us rest in thy commandments, and in the commandments of the seventh day, even this great and holy sabbath; for this day is great and holy in thy presence, thereon to rest, and be at ease, in love according to the precept of thy will; and in thy good will, suffer no trouble, sorrow, or affliction, to effect us on our day of rest; and shew us, O Lord, our God! the consolation of Zion, thy city, and the structure of Jerusalem, thy holy city; for thou art the Lord of salvations, and the Lord of consolations.

On the New Moon and Festivals, add from אלהינו till אתה.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David, thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered for the obtaining a happy deliverance with favour, grace, and mercy, to life and peace.

On the New Moon, say, on the first day of the month.

On New Year's Day, say, on this day of Memorial.

On Tabernacle say, on this day of the feast of Tabernacles.

On the 8th. and 9th. days of Tabernacle, say, on this day of Solemn Assembly.

On Passover, say, on this day of the feast of Unleavened bread.

On Pentecost, say, on this day of the feast of Weeks.

O Lord, our God! remember us thereon for good: visit us with a blessing: and save us to enjoy life: and with the word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee: for thou, O God! art a merciful and gracious King.

On Sabbath say from רְצֵה till הַנֶּחָמוֹת.

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לִשְׁבָּת־בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ בִּרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא תְהִי צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ וְהַרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת:

On the New Moon and Festivals add from אֱלֹהֵינוּ till אָתָּה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ· וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ· וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ· לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On the New Moon say רֹאשׁ חֹדֶשׁ.

On New Year's Day say הַזִּכָּרוֹן.

On Tabernacle say חַג הַסֻּכּוֹת.

On the 8th. and 9th. days of Tabernacle say הַשְּׁמִינִי חַג הָעֲצֶרֶת.

On Passover say חַג הַמַּצּוֹת.

On Pentecost say חַג הַשָּׁבֻעוֹת.

הַזֶּה· זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה· וּפָקְדֵנוּ בוֹ לִבְרָכָה· וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים· וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ· וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ· כִּי אֵלֶיךָ עֵינֵינוּ· כִּי־אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

beneficently with all; and provideth food for all the creatures that he hath created. Blessed art thou, O Lord! who giveth food unto all.

נודה We will give thanks unto thee, O Lord, our God! for having caused our ancestors to inherit that desirable, good, and ample land; and because thou hast brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for thy covenant, which thou hast sealed in our flesh; for the law which thou hast taught us, and for thy statutes which thou hast made known unto us; and for the life, kindness, and mercy, which thou hast graciously bestowed upon us, and for the food wherewith thou dost feed and sustain us, continually every day and hour.

On חנכה and פורים add על הנסים &c., vide pages 50 and 51.

ועל הכל And for all these things, O Lord, our God! will we give thanks unto thee, and praise thee; blessed be thy name continually, in the mouth of every living creature, for ever and ever; as it is written, when thou hast eaten, and art satisfied, then shalt thou bless the Lord, thy God! for the good land which he hath given thee. Blessed art thou, O Lord! for the gift of the land, and for the food.

רחם נא O Lord, our God! we beseech thee, have compassion on thy people Israel, on Jerusalem, thy city, on Zion, the residence of thy glory, and on the kingdom of the house of David, thine anointed: and on the great and holy house, which is called by thy name. Thou art our God, Father, Pastor, and Feeder; our Maintainer, Supporter, and Enlarger. Enlarge us speedily from all our troubles; and suffer us not, O Lord, our God! to stand in need of the gifts of mankind, nor their loan; but let us depend on thy full, open, holy, and extensive hand; so that we may not be put to shame, nor ever be confounded.

לַכֹּל וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא · בָּרוּךְ אַתָּה יְיָ הַזָּן אֶת־הַכֹּל:

נוֹדֶה לְּךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה:

On חֲנֻכָּה and פּוּרִים add עַל הַנִּסִּים &c., vide pages 50 and 51

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: כַּכָּתוּב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ · בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַמָּזוֹן:

רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל־יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל־הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ וְהַרְוַח־לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל־צָרוֹתֵינוּ: וְנָא אַל־תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם ·

It is the custom that he who says Grace begins as follows—

רבותי נברך Let us say grace.

The company answer—

יהי שם יי Blessed be the name of the Lord from henceforth and for evermore.

He who says Grace proceeds.

ברשות By permission of the company.

If there be ten or more the words "Our God," is added, as in parenthesis, if under ten it is omitted.

נברך We will bless (our God,) of whose gifts we have eaten.

The company answer—

ברוך Blessed be our God of whose gifts we have eaten, and through whose goodness we live.

Any person being present, who has not partaken of the meal, says the following—

ברוך Blessed, and ever blessed, be his name continually, for ever and ever.

He who says Grace replies—

ברוך Blessed be our God, of whose gifts we have eaten, and through whose goodness we live.

ברוך Blessed be He! and blessed be his name.

If less than three persons be present, begin here—

ברוך Blessed art thou, O Lord, our God! King of the universe; who feedeth the whole world with his goodness, and with grace, kindness, and mercy, giveth food to every creature; for his mercy endureth for ever. And as his abundant goodness hath never been deficient towards us, so may we never be in want of sustenance for ever and ever; for the sake of his great name, for he is the God who feedeth and sustaineth and dealeth

It is the custom, that the person who says Grace begins with—

רַבּוֹתַי נְבָרֵךְ׃

The Company answer—

יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

He who says Grace proceeds—

בִּרְשׁוּת מָרָנָן וְרַבּוֹתַי

If there be ten or more, the word אֱלֹהֵינוּ is added, as in parenthesis. If under ten, it is omitted.

נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ׃

The Company answer—

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ׃

Any person being present who has not partaken of the Meal, says the following—

בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ תָּמִיד לְעוֹלָם וָעֶד׃

He who says Grace replies—

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ׃

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ׃

If less than three persons be present begin here—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא־נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃ וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאַל יֶחְסַר־לָנוּ מָזוֹן לְעוֹלָם וָעֶד׃ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב

GRACE AFTER MEALS.

It is customary to commence with Psalm cxxxvii; but on Sabbath and Holydays, and on those days when the Propitiatory Prayers are not said, commence with Psalm cxxvi.

PSALM CXXXVII.

על־הנהרות By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.

PSALM CXXVI.

שיר־המעלות A Song of degrees.—When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with joy, bringing his sheaves with him.

Then say the following—

הרינִי Behold I am ready and prepared to fulfil the affirmative command enjoined on us by our Creator, to thankfully bless the name of the sole and most holy God, for the food which he has given us under his merciful and compassionate hand.

סדר ברכת המזון

GRACE AFTER MEALS.

It is customary to commence with עַל־נַהֲרוֹת; but on Sabbath and Holydays and on those days when תַּחֲנוּן is not said, commence with שִׁיר הַמַּעֲלוֹת

Psalm cxxxvii.

עַל־נַהֲרוֹת בָּבֶל
שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ בְּזָכְרֵנוּ
אֶת־צִיּוֹן: עַל־עֲרָבִים בְּתוֹכָהּ
תָּלִינוּ כִּנֹּרוֹתֵינוּ: כִּי שָׁם
שְׁאֵלוּנוּ שׁוֹבֵינוּ דִּבְרֵי־שִׁיר
וְתוֹלָלֵינוּ שִׂמְחָה. שִׁירוּ לָנוּ
מִשִּׁיר צִיּוֹן: אֵיךְ נָשִׁיר אֶת־
שִׁיר יְיָ עַל אַדְמַת נֵכָר:
אִם־אֶשְׁכָּחֵךְ יְרוּשָׁלָםִ תִּשְׁכַּח
יְמִינִי: תִּדְבַּק לְשׁוֹנִי לְחִכִּי אִם־
לֹא אֶזְכְּרֵכִי אִם־לֹא אַעֲלֶה
אֶת יְרוּשָׁלַםִ עַל רֹאשׁ שִׂמְחָתִי:
זְכֹר יְיָ לִבְנֵי אֱדוֹם אֵת יוֹם
יְרוּשָׁלָםִ הָאֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ: בַּת־בָּבֶל הַשְּׁדוּדָה
אַשְׁרֵי שֶׁיְשַׁלֶּם־לָךְ אֶת־גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ: אַשְׁרֵי שֶׁיֹּאחֵז
וְנִפֵּץ אֶת־עֹלָלַיִךְ אֶל־הַסָּלַע:

Psalm cxxvi.

שִׁיר־הַמַּעֲלוֹת
בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא
שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה
אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל
יְיָ לַעֲשׂוֹת עִם־אֵלֶּה:
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ
אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב:
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא
בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

Then say the following—

הֲרֵינִי מוּכָן וּמְזוּמָּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁצִּוָּנוּ
בּוֹרְאֵנוּ לְבָרֵךְ עַל הַמָּזוֹן· לְשֵׁם יִחוּד קוּדְשָׁא בְּרִיךְ
הוּא וּשְׁכִינְתֵּיהּ בִּדְחִילוּ וּרְחִימוּ:

atone for former omissions, and gain remission for the oversight of our forefathers? Haddassah (Esther) the flower blossoming from the palm, arose to awaken the sleepers. Her chamberlains hurriedly urged Haman, that he might drink the poisoned wine of dragons. He presumed on his riches, and fell by his misdeeds: he made a gibbet, and was hanged thereon. All the inhabitants of the world stood agape at Haman's lot being turned into the lot of our opportunity. The virtuous man was liberated out of the hand of the wicked one; the enemy's life was rendered for his: hence the resolve to observe Purim, and to make an annual festive commemoration. Thou didst accept the prayers of Mordecai and Esther: Haman and his sons thou didst cause to be hanged on a gibbet.

שושנת The lily of Jacob rejoiced and exulted when the purple of Mordecai was publicly visible. Thou, O Lord, hast been their salvation for ever, and their reliance in all generations: manifesting that all who hope in thee shall never be abashed, and all who trust in thee never put to shame. Cursed be Haman, who sought to exterminate me; blessed be Mordecai, the Jew; cursed be Zeresh, the wife of him who affrighted me: blessed be Esther, my protectress: and may Harbonah also be remembered for good.

After which read—Thou, who art most holy—till—to glorify it—page 71. The Reader then says Kaddish, page 74, omitting—May the prayers; and the Service concludes with—It is peculiarly, &c. page 72, but if Saturday Evening, the service concludes as usual.

In the Morning the usual prayers are said, adding—For the miracles—in the Ameedah as on the preceding evening.

GRACE BEFORE MEALS.

Previous to taking any Meal it is customary to wash the hands and say the following Blessing;—

ברוך Blessed art thou, O Lord, our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to wash the hands.

Blessing said over the Bread.

ברוך Blessed art thou, O Lord, our God, King of the universe! who bringeth forth bread from the earth.

שְׁגָגָה וְלִמְחוֹל חַטַּאת עֲוֹן אֲבוֹתֵינוּ: נֵץ פֶּרַח מִלּוּלָב הֵן הֲדַסָּה עָמְדָה לְעוֹרֵר יְשֵׁנִים: סָרִיסֶיהָ הִבְהִילוּ לְהָמָן לְהַשְׁקוֹתוֹ יֵין חֲמַת תַּנִּינִים: עָמַד בְּעָשְׁרוֹ וְנָפַל בְּרִשְׁעוֹ עָשָׂה לוֹ עֵץ וְנִתְלָה עָלָיו: פִּיהֶם פָּתְחוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי פוּר הָמָן נֶהְפַּךְ לְפוּרֵנוּ: צַדִּיק נֶחְלַץ מִיַּד רָשָׁע אוֹיֵב נִתַּן תַּחַת נַפְשׁוֹ: קִיְּמוּ עֲלֵיהֶם לַעֲשׂוֹת פּוּרִים וְלִשְׂמוֹחַ בְּכָל־שָׁנָה וְשָׁנָה: רָאִיתָ אֶת־תְּפִלַּת מָרְדְּכַי וְאֶסְתֵּר · הָמָן וּבָנָיו עַל הָעֵץ תָּלִיתָ:

שׁוֹשַׁנַּת יַעֲקֹב צָהֲלָה וְשָׂמֵחָה בִּרְאוֹתָם יַחַד תְּכֵלֶת מָרְדְּכָי: תְּשׁוּעָתָם הָיִיתָ לָנֶצַח וְתִקְוָתָם בְּכָל־דּוֹר וָדוֹר ∴ לְהוֹדִיעַ שֶׁכָּל־קוֶֹיךָ לֹא יֵבֹשׁוּ וְלֹא יִכָּלְמוּ לָנֶצַח כָּל־הַחוֹסִים בָּךְ: אָרוּר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְּדִי · בָּרוּךְ מָרְדְּכַי הַיְּהוּדִי · אֲרוּרָה זֶרֶשׁ אֵשֶׁת מַפְחִידִי · בְּרוּכָה אֶסְתֵּר מְגִנָּה בַּעֲדִי · וְגַם חַרְבוֹנָה זָכוּר לַטּוֹב:

Say from וְאַתָּה קָדוֹשׁ page 71, till וַיְאַדִּיר page 72. The Reader says קַדִּישׁ שָׁלֵם page 74 omitting תִּתְקַבֵּל The Service Concludes with עָלֵינוּ page 73; but if Saturday Evening, the Service concludes as usual.

In the Morning the usual prayers are said, adding עַל הַנִּסִּים in שְׁמוֹנֶה עֶשְׂרֵה and reading a portion of the Law, see at the end of the Book.

סדר סעודה וברכותיה

Previous to taking any Meal, it is customary to wash the hands and say the following blessing :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

Blessing said over the Bread.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us to enjoy this season.

After the reading of the Megillah, say

ברוך אתה Blessed art thou, O Lord, our God! King of the universe; who didst contend our cause, adjudge our sentence, avenge our wrongs, render due recompence to the enemies of our souls, and make retribution on our oppressors. Blessed art thou, O Lord! who causest retribution to be made to his people Israel from all its oppressors; O God, thou Saviour.

אשר הניא Who annihilated the counsel of the nations, and rendered void the imaginations of the crafty, when there arose against us the wicked man, the proud offspring of the contumacious Amalek. Proud of his wealth, he dug a pit for himself, and his pomp entrapped him in a snare. Seeking to destroy, he was destroyed; eager to exterminate, he was speedily exterminated. Haman evinced the hatred of his ancestors, and rekindled the animosity of the brothers, (Jacob and Esau) among their posterity. He remembered not the mercies of Saul, through whose clemency to Agag the adversary was born. The wicked man resolved to cut off the righteous, but the impure one was taken by the hands of the undefiled. Though mercy overlooked the error of his predecessor (Agag) yet did the wicked descendant pile sin upon his sins. With eager intent he contracted crafty counsels, and sold himself to work evil, putting forth his hands against the saints of God, and dispensing his means to cut off their memorial. When Mordecai perceived that the wrathful edict was published, and that Haman's decrees were promulgated in Shushan, he arrayed himself in sackcloth, and attired himself with mourning; decreed a fast, and sat on ashes. "Who," he exclaimed, "will arise to

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

The reading being concluded, the following is said till לְטוֹב.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם (הָאֵל) הָרָב אֶת רִיבֵנוּ וְהַדָּן אֶת דִּינֵנוּ וְהַנּוֹקֵם אֶת־נִקְמָתֵנוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ׃ בָּרוּךְ אַתָּה יְיָ הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מִכָּל־צָרֵיהֶם הָאֵל הַמּוֹשִׁיעַ׃

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם וַיָּפֶר מַחְשְׁבוֹת עֲרוּמִים׃ בְּקוּם עָלֵינוּ אָדָם רָשָׁע נֵצֶר זָדוֹן מִזֶּרַע עֲמָלֵק׃ גָּאָה בְעָשְׁרוֹ וְכָרָה לוֹ בּוֹר וּגְדֻלָּתוֹ יָקְשָׁה לוֹ לָכֶד׃ דִּמָּה בְנַפְשׁוֹ לִלְכּוֹד וְנִלְכָּד· בִּקֵּשׁ לְהַשְׁמִיד וְנִשְׁמַד מְהֵרָה׃ הָמָן הוֹדִיעַ אֵיבַת אֲבוֹתָיו וְעוֹרֵר שִׂנְאַת אַחִים לַבָּנִים׃ וְלֹא זָכַר רַחֲמֵי שָׁאוּל כִּי בְחֶמְלָתוֹ עַל אֲגָג נוֹלַד אוֹיֵב׃ זָמַם רָשָׁע לְהַכְרִית צַדִּיק וְנִלְכַּד טָמֵא בִּידֵי טָהוֹר׃ חֶסֶד גָּבַר עַל שִׁגְגַת אָב וְרָשָׁע הוֹסִיף חֵטְא עַל חֲטָאָיו׃ טָמַן בְּלִבּוֹ מַחְשְׁבוֹת עֲרוּמָיו וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה׃ יָדוֹ שָׁלַח בִּקְדוֹשֵׁי אֵל כַּסְפּוֹ נָתַן לְהַכְרִית זִכְרָם׃ כִּרְאוֹת מָרְדְּכַי כִּי יָצָא קֶצֶף וְדָתֵי הָמָן נִתְּנוּ בְּשׁוּשָׁן׃ לָבַשׁ שַׂק וְקָשַׁר מִסְפֵּד וְגָזַר צוֹם וַיֵּשֶׁב עַל הָאֵפֶר׃ מִי זֶה יַעֲמוֹד לְכַפֵּר

On the morning of Hanucah prayers are said as usual till the Ameedah, adding "For the miracles," page 50, after which the whole of Hallel is said, vide page 300. Hallel being said, the Reader says Half Kaddish, page 72. The Roll of the Law is then taken from the Ark and a Portion from the Pentateuch is read, for which see end of volume.

ORDER OF SERVICE FOR THE FEAST OF PURIM.

In the afternoon of the Fast of Esther commence the Afternoon Service as on other days; after "Happy is," the Reader says Half Kaddish. The Portions from the Pentateuch and the Prophets, read in the morning, are repeated;—the Ameedah is said, adding "Answer us," and "O grant peace," the Reader, when repeating the Ameedah, adds "Our God, and the God of our fathers, Blessed," &c., after which he says Kaddish. The Propitiatory Prayers are not said.

Evening Prayers are then said as on other days, adding in the Ameedah,—We ador thee—and—In the days of Matathias; after the Ameedah the Reader says Kaddish.

It is customary to celebrate the day with feasting and rejoicing, sending presents one to another, and more particularly bestowing gifts on the poor.

Before Reading the Megillah, the Reader says the following Blessings.

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to read the Megillah.

ברוך Blessed art thou, O Lord, our God! King of the universe, who performed miracles for our ancestors in former times at this season.

On the morning of חֲנֻכָּה prayers are said as usual till שְׁמוֹנֶה עֶשְׂרֵה, adding עַל הַנִּסִּים page 50, after which the whole of הַלֵּל is said, vide page 300. הַלֵּל being said, the Reader says חֲצִי קַדִּישׁ page 72. The סֵפֶר תּוֹרָה is then taken from the Ark and a Portion from the Pentateuch is read, for which see end of volume.

סדר פורים

ORDER OF SERVICE FOR THE FEAST OF PURIM.

In the afternoon of תַּעֲנִית אֶסְתֵּר commence מִנְחָה as on other days; after אַשְׁרֵי the חַזָּן says חֲצִי קַדִּישׁ. The Portions from the Pentateuch and the Prophets, read in the morning, are repeated;— שְׁמוֹנֶה עֶשְׂרֵה is said, adding עֲנֵנוּ and שִׂים שָׁלוֹם; the Reader, when repeating the שְׁמוֹנֶה עֶשְׂרֵה, adds אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ, &c., after which he says קַדִּישׁ שָׁלוֹם. תְּחִנָּה is not said.

Evening Prayers are then said as on other days, adding in שְׁמוֹנֶה עֶשְׂרֵה בִּימֵי מָרְדְּכַי and עַל הַנִּסִּים. After שְׁמוֹנֶה עֶשְׂרֵה the Reader says קַדִּישׁ שָׁלֵם.

It is customary to celebrate the day with feasting and rejoicing, sending presents one to another, and more particularly מַתָּנוֹת לָאֶבְיוֹנִים gifts to the poor.

Before Reading the מְגִלָּה, the Reader says the following בְּרָכוֹת

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

the pit? Shall the dust praise thee? Shall it declare thy truth? Hear, O Lord, and have mercy upon me: Lord, be thou my helper. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth. and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord! my God, I will give thanks unto thee for ever.

The following Hymn is chanted (at home) immediately after "These lights we light."

.מעוז צור׳ My fortress, the Rock of my salvation, to thee alone beseems praise; re-establish the temple wherein we will offer thanksgiving at such time as thou shall prepare a slaughter upon the carping foe. Then will I inaugurate with harmonious strains, the dedication of the altar.

My soul has been satiated with sorrow, my strength exhausted by tribulation; my life was first embittered by the rigourous servitude of Egyptian tyranny. But the Omnipotent liberated his chosen people, and Pharaoh's host and adherents sank like stones into the depths.

Thence he brought me unto his holy oracle, where again I was in unrest; the oppressor came and led me into exile, for strange gods I had worshipped. The wine of trembling I mixed, and had almost passed out of existence. From Babylonish captivity, under Zerubabel, at the end of seventy years was I redeemed.

The Agagite, son of Hammedatha, sought then to lop down the lofty pine (Israel), but becoming ensnared in his wiles, his pride laid him low. The head of the Benjamite (Mordecai) didst thou raise, and the adversary's name didst thou blot out. His numerous sons, bereft of their possessions, didst thou cause to be hanged on a gibbet.

The Greeks then assembled against me in the days of the Asmoneans; they breached the walls of the temple, and defiled the holy oil. But with the remains of one flask a miracle was wrought for the lily-race (Israel). Hence have men of understanding appointed eight days for thanksgiving, song, and triumph.

הַיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ׃ שְׁמַע־יְהוָֹה וְחָנֵּנִי יְהוָֹה הֱיֵה־עֹזֵר לִי׃ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה׃ לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְהוָֹה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ׃

The following Hymn is chaunted (at home) immediately after הַנֵּרוֹת הַלָּלוּ:

מָעוֹז צוּר יְשׁוּעָתִי · לְךָ נָאֶה לְשַׁבֵּחַ · תִּכּוֹן בֵּית תְּפִלָּתִי ·
וְשָׁם תּוֹדָה נְזַבֵּחַ · לְעֵת תָּכִין מַטְבֵּחַ · מִצָּר הַמְנַבֵּחַ ·
אָז אֶגְמוֹר · בְּשִׁיר מִזְמוֹר · חֲנֻכַּת הַמִּזְבֵּחַ׃

רָעוֹת שָׂבְעָה נַפְשִׁי · בְּיָגוֹן כֹּחִי כִּלָּה · חַיַּי מֵרְרוּ בְקֹשִׁי ·
בְּשִׁעְבּוּד מַלְכוּת עֶגְלָה · וּבְיָדוֹ הַגְּדוֹלָה · הוֹצִיא אֶת הַסְּגֻלָּה ·
חֵיל פַּרְעֹה · וְכָל זַרְעוֹ · יָרְדוּ כְּאֶבֶן מְצוּלָה׃

דְּבִיר קָדְשׁוֹ הֱבִיאַנִי · וְגַם שָׁם לֹא שָׁקַטְתִּי · וּבָא נוֹגֵשׂ וְהִגְלַנִי ·
כִּי זָרִים עָבַדְתִּי · וְיֵין רַעַל מָסַכְתִּי · כִּמְעַט שֶׁעָבַרְתִּי ·
קֵץ בָּבֶל · זְרֻבָּבֶל · לְקֵץ שִׁבְעִים נוֹשָׁעְתִּי׃

כְּרֹת קוֹמַת בְּרוֹשׁ בִּקֵּשׁ · אֲגָגִי בֶּן הַמְּדָתָא · וְנִהְיָתָה לוֹ לְמוֹקֵשׁ ·
וְגַאֲוָתוֹ נִשְׁבָּתָה · רֹאשׁ יְמִינִי נִשֵּׂאתָ · וְאוֹיֵב שְׁמוֹ מָחִיתָ ·
רֹב בָּנָיו · וְקִנְיָנָיו · עַל הָעֵץ תָּלִיתָ׃

יְוָנִים נִקְבְּצוּ עָלַי · אֲזַי בִּימֵי חַשְׁמַנִּים · וּפָרְצוּ חוֹמוֹת מִגְדָּלַי ·
וְטִמְּאוּ כָּל הַשְּׁמָנִים · וּמִנּוֹתַר קַנְקַנִּים · נַעֲשָׂה נֵס לְשׁוֹשַׁנִּים ·
בְּנֵי בִינָה · יְמֵי שְׁמוֹנָה · קָבְעוּ שִׁיר וּרְנָנִים׃

ברוך Blessed art thou, O Lord, our God! King of the universe; who wrought miracles for our fathers in those days, and in this season.

On the first night add—

ברוך Blessed art thou, O Lord, our God! King of the universe; who hath preserved us alive, and brought us to enjoy this season.

After having lighted the first light say the following—

הנרות הללו These lights we light to praise thee, for the miracles, wonders, salvations, and victories, which thou didst perform for our fathers in those days, and in this season, by the hands of thy holy priests. Therefore, by command, these lights are holy, all the eight days of Dedication; neither are we permitted to make any other use of them, save to view them, that we may return thanks to thy name, for thy miracles, wonderful works, and salvation.

In the Synagogue the Reader then says this Psalm, after which קדיש יתום is said.

מזמור שיר A PSALM AND SONG AT THE DEDICATION OF THE HOUSE OF DAVID.—I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me O LORD my God, I cried unto thee, and thou hast healed me. O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning. And in my prosperity I said, I shall never be moved. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication. What profit *is there* in my blood, when I go down to

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה׃

On the first night add—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

After having lighted the first light say the following—

הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִין עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ עַל־יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים וְכָל־שְׁמוֹנַת יְמֵי חֲנֻכָּה· הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לִרְאוֹתָם בִּלְבַד כְּדֵי לְהוֹדוֹת לְשִׁמְךָ עַל־נִסֶּיךָ וְעַל־יְשׁוּעָתֶךָ וְעַל־נִפְלְאוֹתֶיךָ׃

In the Synagogue the Reader then says this Psalm, after which קַדִּישׁ יָתוֹם is said.

Ps. xxx. מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד׃ אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי׃ יְהוָה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי׃ יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי חִיִּיתַנִי מִיָּרְדִי בוֹר׃ זַמְּרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃ כִּי רֶגַע ׀ בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה׃ וַאֲנִי אָמַרְתִּי בְשַׁלְוִי בַּל אֶמּוֹט לְעוֹלָם׃ יְהוָה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל׃ אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל־יְהוָה אֶתְחַנָּן׃ מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל שָׁחַת

The Reader repeats the Ameedah, in which "We will reverence thee" is added. The Peyut and Penitential Prayers are said as in the Festival Prayers. After which say "Our Father Our King" although it be Sabbath. Instead of Inscribe us say Seal us.

The Reader and the Congregation then say the following in the order directed—the Reader ejaculating and the Congregation responding.

שמע Hear, O Israel, the Lord thy God, the Lord is One.

Say the following three times

ברוך Blessed be the name of the glory of his kingdom for ever and ever.

Say the following seven times.

יי הוא The Lord. He is God.

The Cornet is sounded once, which concludes the Service of the day. Evening Service and Sanctification as usual at the conclusion of Festivals; If Sabbath, as usual on Sabbath.

ORDER OF PRAYERS FOR HANUCA.

On the 24th of the month Kislev, at even, the Feast of Dedication commences and continues for eight days. The proper time for lighting the lights of Hanuca is at the appearance of the stars. In the Synagogue the Reader performs the ceremony between the Afternoon and Evening Service. The order of lighting is, to light one for the first evening, and to increase one every evening until the eighth night, when eight are lighted.

On the Eve of Hanuca, the Propitiatory Prayers are not said in the Afternoon Service, nor is it said during the eight days of the Festival. In the Ameedah of the Evening Service add "For the miracles and In the days of Matathias, page 50 continuing the same during the eight days in every Ameedah; it is also said in Grace before meals previous to—And for all.

On Friday Evening the lights are lighted previous to the Sabbath commencing, and the hymn—My fortress—is chanted on the return from Synagogue.

When about to light say the following:—

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of dedication.

The Reader repeats the עמידה in which קדושת נעריצך is added, the פיוט and סליחות are said as in the מחזור. After which say אבינו מלכנו, although it be שבת. Instead of כָּתְבֵנוּ say חָתְמֵנוּ.

The Reader and the Congregation then say the following in the order directed the Reader ejaculating and the Congregation responding.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

Say the following three times.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Say the following seven times.

יְיָ הוּא הָאֱלֹהִים׃

The שופר is sounded once, which concludes the Service of the Day. תפלת ערבית and הבדלה, as usual on מוצאי יום טוב. If שבת as usual on שבת.

סדר חנכה

ORDER OF PRAYERS FOR HANUCA.

On the 24th of the month כִּסְלֵיו, at even, the Feast of Dedication commences and continues for eight days. The proper time for lighting the lights of חֲנֻכָּה is at the appearance of the stars. In the Synagogue the Reader performs the ceremony between the prayers of מִנְחָה and עַרְבִית. The order of lighting is, to light one for the first evening, and to increase one every evening until the eighth night, when eight are lighted

On עֶרֶב חֲנֻכָּה, תחִנָּה is not said in מִנְחָה, nor is it said during the eight days of the Festival. In the שְׁמוֹנֶה עֶשְׂרֵה of עַרְבִית add עַל הַנִּסִּים and בִּימֵי מַתִּתְיָהוּ page 50, continuing the same during the eight days in every שְׁמוֹנֶה עֶשְׂרֵה; it is also said in בִּרְכַּת הַמָּזוֹן, previous to וְעַל הַכֹּל.

On עֶרֶב שַׁבָּת the lights are lighted previous to the Sabbath commencing, and the hymn is chanted מָעוֹז צוּר on the return from Synagogue.

When about to light say the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁלַּחֲנֻכָּה׃

therefore turn ye, and live. For thou art the pardoner of Israel, and who granteth remission *of sins* unto the tribes of Jeshurun, in all ages; and besides thee, there is none to whom we appeal for pardon and forgiveness.

אלהי עד שלא נוצרתי O my God, before I was formed, I was unworthy; and now that I have been formed, am as though I had not been formed; dust I am in my life-time, how much more at my decease. Behold *I stand* before thee, as a vessel full of shame and confusion. O may it be acceptable in thy presence, O Eternal, my God, and the God of my fathers, *to assist me*, that I sin no more; and *the sins* which I have already committed against thee, blot out through thy mercy, but not by chastisement, and malignant sickness.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה:

אֱלֹהַי עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי · וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי · עָפָר אֲנִי בְּחַיָּי · קַל וָחוֹמֶר בְּמִיתָתִי · הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה · יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחֱטָא עוֹד וּמַה שֶּׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים · אֲבָל לֹא עַל יְדֵי יִסּוּרִים וָחֳלָיִם רָעִים:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשַׁבְתָּם · עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

our pardon. What are we? What our life? What our piety? What our virtue? What our help? What our power? What our might? What then shall we say in thy presence, O Lord, our God, and the God of our ancestors? Are not the mightiest heroes as nought before thee; men of renown, as if they had not existed; wise men, as if they were without knowledge; and the intelligent, as if void of understanding? for the majority of their actions is emptiness; the days of their life but vanity in thy presence; even the pre-eminence of man over the beast is nought; for all is vanity.

אתה הבדלת Thou didst distinguish man from the beginning, and didst favour him, that he might stand in thy presence; for who can dictate to thee what thou shalt do? And although he be righteous, what doth he benefit thee? But in love hast thou given us, O Lord, our God, [*on the sabbath, say,* this day of rest, and] this day of atonement, a termination, pardon, and forgiveness for all our iniquities, that we may restrain our hands from fraud, and return unto thee, to perform the statutes of thy will with an upright heart. O thou merciful, have mercy on us, for thou dost not delight in the destruction of the world; and it is said, seek ye the Lord, he is easy to be found; call ye upon him, he is near at hand. Moreover it is said, let the wicked forsake his way and and the iniquitous man his thoughts; and let him return unto the Lord, for he will compassionate him; and unto our God, for he aboundeth in forgiveness. And thou, O God of forgiveness, art gracious and merciful, long-suffering, and abundant in mercy, diffusing good abundantly. Thou dost also delight in the repentance of the wicked; and hast no pleasure in the death of the wicked; but that they turn from their evil way, and live. Turn ye, turn ye, from your evil ways: wherefore will ye die, O ye of the house of Israel? As it is said, have I any pleasure in the death of the wicked, saith the Lord God? but rather he return from his evil ways and live. And it is said, for I have no pleasure in the death of him that dieth, saith the Lord God,

סְלִיחָתֵנוּ · מָה אָנוּ מֶה חַיֵּינוּ מֶה חַסְדֵּנוּ מַה צִּדְקוֹתֵינוּ מַה־יְּשׁוּעָתֵינוּ מַה־כֹּחֵנוּ מַה גְּבוּרָתֵנוּ מַה נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן כִּי הַכֹּל הָבֶל:

אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ מֵרֹאשׁ וַתַּכִּירֵהוּ לַעֲמוֹד לְפָנֶיךָ: כִּי מִי יֹאמַר לְךָ מַה תִּפְעַל וְאִם יִצְדַּק מַה יִּתֶּן לָךְ · וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם צוֹם הַכִּפֻּרִים הַזֶּה קֵץ וּמְחִילָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נֶחְדַּל מֵעוֹשֶׁק יָדֵינוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ בְּלֵבָב שָׁלֵם: וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחְפֹּץ בְּהַשְׁחָתַת עוֹלָם · שֶׁנֶּאֱמַר יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־יְיָ וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ: וְאַתָּה אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת וּמַרְבֶּה לְהֵטִיב וְרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים וְאֵין אַתָּה חָפֵץ בְּמִיתָתָם שֶׁנֶּאֱמַר אֱמֹר אֲלֵיהֶם חַי־אָנִי נְאֻם אֲדֹנָי יֱהֹוִה אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל: וְנֶאֱמַר הֶחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי יֱהֹוִה הֲלֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחָיָה: וְנֶאֱמַר כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנָי יֱהֹוִה וְהָשִׁיבוּ וִחְיוּ: כִּי

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and sealed before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

אלהינו ואלהי אבותינו Our God, and the God of our ancestors, may our prayers come before thee, and withdraw not thyself from our supplications; for we are not so shameless of face, or hardened as to declare in thy presence, O Eternal, our God! and the God of our ancestors, that we are righteous, and have not sinned; verily, (we confess) we have sinned.

אשמנו We have tresspassed, we have dealt treacherously; we have stolen, we have spoken slander, we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled, we have blasphemed; we have revolted; we have acted perversely; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted; we have done abominably; we have gone astray, and have caused others to err; we have turned aside from thy excellent precepts, and institutions, and which hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

מה נאמר לפניך O! what shall we say in thy presence, O thou, who dwellest above the Universe? Or, what shall we declare unto thee, who resideth above the skies? Knowest thou not all the secret things, as well as the revealed?

אתה נותן Thou dost put forth thy hand to transgressors, and thy right *hand* is stretched out to receive the penitent: and thou hast also taught us, O Eternal, our God, to make confession in thy presence of all iniquities, that we may restrain our hands from fraud; then wilt thou receive us, for, agreeably to thy promise, perfect repentance is as acceptable in thy presence, as burnt-offerings offered for a sweet savour: there would be no end to the burnt-offerings for our sins, nor any number to the sweet savour for our trespasses; but thou knowest that our end is *to be food* for the worm and moth; therefore hast thou multiplied

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנֵחָתֵם לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ׃ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ שֶׁאֵין אָנוּ עַזֵּי פָנִים וּקְשֵׁי עוֹרֶף׃ לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ׃

אָשַׁמְנוּ׃ בָּגַדְנוּ׃ גָּזַלְנוּ׃ דִּבַּרְנוּ דֹפִי׃ הֶעֱוִינוּ׃ וְהִרְשַׁעְנוּ׃ זַדְנוּ׃ חָמַסְנוּ׃ טָפַלְנוּ שֶׁקֶר׃ יָעַצְנוּ רָע׃ כִּזַּבְנוּ׃ לַצְנוּ׃ מָרַדְנוּ׃ נִאַצְנוּ׃ סָרַרְנוּ׃ עָוִינוּ׃ פָּשַׁעְנוּ׃ צָרַרְנוּ׃ קִשִּׁינוּ עֹרֶף׃ רָשַׁעְנוּ שִׁחַתְנוּ׃ תִּעַבְנוּ׃ תָּעִינוּ׃ תִּעְתָּעְנוּ׃

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ׃ וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ׃ כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ׃

מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם׃ וּמַה־נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ׃

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים וִימִינְךָ פְשׁוּטָה לְקַבֵּל שָׁבִים׃ וַתְּלַמְּדֵנוּ יְיָ אֱלֹהֵינוּ לְהִתְוַדּוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ לְמַעַן נֶחְדַּל מֵעֹשֶׁק יָדֵינוּ וּתְקַבְּלֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאִשִּׁים וּכְנִיחוֹחִים לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמָרְתָּ׃ אֵין קֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ וְאֵין מִסְפָּר לְנִיחוֹחֵי אַשְׁמָתֵינוּ וְאַתָּה יוֹדֵעַ שֶׁאַחֲרִיתֵנוּ רִמָּה וְתוֹלֵעָה לְפִיכָךְ הִרְבִּיתָ

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וחתום And *vouchsafe* to seal all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר
חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא
לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר
תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר
יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ
וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת
קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ
בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים
לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־
תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃
וַחֲתוֹם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב
שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

In the Reader's repetition אֱלֹהֵינוּ **is said,—see** שַׁחֲרִית **page 337.**

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי
בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

אלהינו ואלהי אבותינו מחל Our God, and the God of our fathers, O pardon our iniquities, [*on the sabbath, say*, on this day of rest, and] on this day of atonement. O blot out and remove our transgressions from thy sight; as it is said, I even I, am he, who blotteth out thy transgressions for mine own sake; and thy sins I will not remember. And it is said, I have made thy transgressions vanish away like a cloud: and thy sins like a vapour; return unto me, for I have redeemed thee. And it is said, For on this day shall he make an atonement for you, to cleanse you; that ye may be clean from all your sins before the Lord. [*On the sabbath, say*, our God and the God of our Fathers, accept our day of rest.] O sanctify us with thy commandments, and ordain our portion *to be* in thy law. O satisfy us with thy goodness, and cause us to rejoice in thy salvation [*on the sabbath, say*, and cause us, O Lord our God, to inherit thy holy sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon]; and purify our hearts to serve thee in truth; for thou *art* the pardoner of Israel, who granteth remission *of sins* to the tribes of Jeshurun in every generation; and besides thee there is none to whom we appeal for pardon and forgiveness. Blessed art thou, O Lord the King, who pardonest and forgivest our iniquities, and the iniquities of thy people, the house of Israel, and causest our trespasses to pass away annually: King of the whole earth, who sanctifiest [*on the sabbath, add*, the sabbath] Israel, and the day of atonement.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

On שבת add those words which are printed in small letters.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם השבת הזה וביום הַכִּפֻּרִים הַזֶּה׃ מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ׃ כָּאָמוּר אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא־אֶזְכֹּר׃ וְנֶאֱמַר מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃ וְנֶאֱמַר כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ׃

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ׃

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת׃ כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה׃ בָּרוּךְ אַתָּה יְיָ׃ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל׃ וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה׃ מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

glory; and in Jerusalem, the city of thy sanctuary; as it is written, in thy holy word; "The Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah."

קדוש אתה Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness." Blessed art thou, O Lord! holy King!

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* the sabbath-day, for a sanctification and rest, and] this day of atonement, for pardon, forgiveness, and atonement: and thereon to pardon all our iniquities: [*on the sabbath say,* in love]; an holy convocation, in commemoration of the departure from Egypt.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, [*on the sabbath, say,* on this sabbath-day, and] on this day of atonement; O Lord, our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים· אָהַבְתָּ אוֹתָנוּ· וְרָצִיתָ בָּנוּ· וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת· וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ· וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ· וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם השבת הזה לקדושה ולמנוחה ואת יום הַכִּפֻּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחָל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ· וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ· וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ· וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ· לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפֻּרִים הַזֶּה· זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה· וּפָקְדֵנוּ בוֹ לִבְרָכָה· וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים· וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ· וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ· כִּי אֵלֶיךָ עֵינֵינוּ· כִּי־אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah.

ובכן תן פחדך And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created: that all *thy* works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart; and be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

ובכן תן כבוד And therefore, O Lord! grant honour unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of *renewed* splendour to the son of Jesse, thine anointed, speedily in our days.

ובכן צדיקים And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song: but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

ותמלוך אתה Then O Lord! thou alone shalt reign over all thy works in mount Zion. the residence of thy

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃

בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶּלָה׃

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשָּׁלְטָן לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה שֶּׁבָּרָאתָ׃

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ׃

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ וְעוֹלָתָה תִּקְפָּץ־פִּיהָ׃ וְכָל הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ׃

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT.

One ספר תורה is taken from the היכל in which is read to three persons (including the מפטיר) סדר אחרי מות from כמעשה ארץ מצרים till the end of the Portion. The ספר תורה is returned to the Ark, the Reader says חצי קדיש, and the Congregation say the עמידה as to שחרית. The Reader repeats the עמידה, in which he adds קדושה נעריצך. The פיוטים and סליחות are said as in the מחזור, the Reader concludes מנחת with whole קדיש.

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT.

This Service should be commenced as near the time of sunset as possible. The service begins with אשרי and ובא לציון, after which the Reader says חצי קדיש and the following עמידה is said.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and seal us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

סֵדֶר מִנְחָה לְיוֹם כִּפּוּר׃

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT.

One ספר תורה is taken from the היכל in which is read to three persons (including the מפטיר) in סדר אחרי מות from כמעשה ארץ מצרים till the end of the Portion. The ספר תורה is returned to the Ark, the Reader says חצי קדיש, and the Congregation say the עמידה as to שחרית.—The Reader repeats the עמידה, in which he adds קדושה נעריצך. The פיוטים and סליחות as in the מחזור; the Reader concludes מנחה with whole קדיש.

תְּפִלַּת נְעִילָה לְיוֹם כִּפּוּר׃

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT.

This Service should be commenced as near the time of sunset as possible. The Service begins with אשרי and ובא לציון, after which the Reader says חצי קדיש and the following עמידה is said.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה· זָכְרֵנוּ לַחַיִּים· מֶלֶךְ חָפֵץ בַּחַיִּים· וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים· לְמַעַנְךָ אֱלֹהִים חַיִּים· מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן·

בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

Say from "In the book of life," page 362, till the end of the Ameedah, page 366.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ׃ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

Say from בְּסֵפֶר חַיִּים, page 362, till the end of the Ameedah, p. 366.

אלהינו ואלהי אבותינו מחל Our God, and the God of our fathers, O pardon our iniquities, [*on the sabbath, say*, on this day of rest, and] on this day of atonement. O blot out and remove our transgressions from thy sight; as it is said, I even I, am he, who blotteth out thy transgressions for mine own sake; and thy sins I will not remember. And it is said, I have made thy transgressions vanish away like a cloud: and thy sins like a vapour; return unto me, for I have redeemed thee. And it is said, For on this day shall he make an atonement for you, to cleanse you; that ye may be clean from all your sins before the Lord. [*On the sabbath, say*, our God and the God of our Fathers, accept our day of rest.] O sanctify us with thy commandments, and ordain our portion *to be* in thy law. O satisfy us with thy goodness, and cause us to rejoice in thy salvation [*on the sabbath, say*, and cause us, O Lord our God, to inherit thy holy sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon]; and purify our hearts to serve thee in truth; for thou *art* the pardoner of Israel, who granteth remission *of sins* to the tribes of Jeshurun in every generation; and besides thee there is none to whom we appeal for pardon and forgiveness. Blessed art thou, O Lord the King, who pardonest and forgivest our iniquities, and the iniquities of thy people, the house of Israel, and causest our trespasses to pass away annually: King of the whole earth, who sanctifiest [*on the sabbath, add*, the sabbath] Israel, and the day of atonement.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

On שבת *add those words which are printed in small letters.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם השבת הזה וביום הַכִּפֻּרִים הַזֶּה· מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ· כָּאָמוּר אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר: וְנֶאֱמַר מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ:

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ·

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ·

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה· בָּרוּךְ אַתָּה יְיָ· מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל· וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה· מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם· וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים· בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

and unto Jerusalem, the residence of thy holy temple, with everlasting joy. And there will we prepare the offerings enjoined us; *even* the daily *offerings* according to their order, and the additional offerings [*on the sabbath, say*, the sabbath-day, and] this day of atonement, will we prepare and offer unto thee with fervent love, according to the behest of thy will, as thou hast commanded in thy law and written, delivered by the hands of thy servant Moses, as specified.

NUMBERS XXVIII.

וביום השבת "And on the Sabbath day, two lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

ובעשר לחדש And on the tenth day of the seventh month, ye shall have an holy convocation; and ye shall afflict your souls; ye shall not do any work therein. But ye shall offer a burnt-offering unto the Lord, for a sweet savour one young bull, one ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat-offerings, and drink-offerings, as ordained, three-tenth deals for the bull, two tenth-deals for the ram, and one tenth-deal for *each* lamb, with wine for their drink-offerings; two kids for an atonement, and the continual *burnt-offerings*, according to their institution.

ישמחו They who observe the sabbath and call it a delight, the people who sanctify the seventh day, shall rejoice in thy kingdom; they shall all be satisfied and delighted with thy goodness; for thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, a memorial of the work of creation.

וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם: וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת מוּסַף יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת מוּסַף יוֹם) הַכִּפֻּרִים הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

On שבת add this.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַייָ רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר· שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר· וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל· וְעִשָּׂרוֹן לַכֶּבֶשׂ· וְיַיִן כְּנִסְכּוֹ· וּשְׁנֵי שְׂעִירִים לְכַפֵּר· (נ״א ושעיר לכפר מלבד חטאת הכפורים) וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

On שבת add this.

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם מְקַדְּשֵׁי שְׁבִיעִי· כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

glory; and in Jerusalem, the city of thy sanctuary; as it is written, in thy holy word; "The Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah."

קדוש אתה Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness." Blessed art thou, O Lord! holy King!

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say*, the sabbaths for rest, and] this day of atonement, for pardon, forgiveness, and atonement; and thereon to pardon all our iniquities (in love); an holy convocation, in commemoration of the departure from Egypt.

ומפני חטאינו But because of our sins, we have been exiled from our native country, and removed far from our own land; so that we are not able to perform our duty in the habitation that thou hast chosen for us, *even* in that magnificent and holy temple in which thy name was called, because of the hand which is stretched out against thy sanctuary. May it please thee, O Eternal! our God and our fathers' God, most merciful King! to return *unto us*, through thine abundant mercy, and to compassionate us, and thy sanctuary: O rebuild it speedily, and exalt its glory. O our Father! and our King! manifest the glory of thy kingdom over us speedily; shine forth, and exalt thyself, in the sight of all living: O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth: conduct us unto Zion, thy city, with *joyful* song,

מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם השבת הזה לקדושה ולמנוחה ואת יום הַכִּפֻּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחָל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד הַשְּׁלוּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חָי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name · and the saints praise thee daily. Selah.

ובכן תן פחדך And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created: that all *thy* works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart; and be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

ובכן תן כבוד And therefore, O Lord! grant honour unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of *renewed* splendour to the son of Jesse, thine anointed, speedily in our days.

ובכן צדיקים And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song: but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

ותמלוך אתה Then O Lord! thou alone shalt reign over all thy works in mount Zion, the residence of thy

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃

בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ׃

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ׃

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ וְעוֹלָתָה תִּקְפָּץ־פִּיהָ׃ וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ׃

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן

If it be שבת, ויכלו and מגן אבות &c. are added immediately after the עמידה page 303. On שבת, we do not say אבינו מלכנו. It is customary after the service to say תהלים and שיר היחוד.

On the Morning of the Day of Atonement, Prayers are commenced early, the service as on other ימים טובים, the עמידה as on כל נדרי, פיוטים and סליחות. as in the מחזור, אבינו מלכנו is said except on שבת, the Reader says, קדיש תתקבל then אין כמוך.

Two ספרי תורה are taken from the Ark, in the First is read to Six Persons, (if שבת to seven) in סדר אחרי מות from the beginning of the סדר till כאשר צוה יי את משה.

In the Second ספר, to the מפטיר in סדר פינחס, from ובעשור לחדש till ומנחה ונסכיהם.

סדר קריאת תורה page 184.

If שבת, say יקום פורקן &c. then אשרי is said &c. The ספרי תורה are returned to the Ark.—The Reader says חצי קדיש, and the following עמידה is said.

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT.

כי שם יי אקרא When I call upon the name of the Eternal, ascribe ye greatness unto our God.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

If it be שבת, ויכל and מגן אבות &c. are added immediately after the עמידה page 171. On שבת, we do not say אבינו מלכנו. It is customary after the service to say שיר היחוד and תהלים.

On the Morning of the Day of Atonement, Prayers are commenced early the Service as on other ימים טובים. the עמידה as on כל נדרי, פיוטים and סליחות. as in the מחזור, אבינו מלכנו is said, except on שבת, the Reader says קדיש תתקבל, then אין כמוך.

Two ספרי תורה are taken from the Ark, in the First is read to Six Persons, (if שבת to seven) in סדר אחרי מות from the beginning of the סדר till כאשר צוה יי את משה.

In the Second ספר, to the מפטיר is סדר פינחס, from ובעשור לחדש till ומנחה ונסכיהם.

סדר קריאת התורה page 197

If שבת, say יקום פורקן &c. then אשרי is said &c. The ספרי תורה are returned to the Ark.—The Reader says חצי קדיש, and the following עמידה is said.

תְּפִלַּת מוּסַף לְיוֹם כִּפּוּר:

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT.

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ:
אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃ זָכְרֵנוּ לַחַיִּים׃ מֶלֶךְ חָפֵץ בַּחַיִּים׃ וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים׃ לְמַעַנְךָ אֱלֹהִים חַיִּים׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃
בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

though I had not been formed; dust I am in my life-time, how much more at my decease. Behold *I stand* before thee, as a vessel full of shame and confusion. O may it be acceptable in thy presence, O Eternal, my God, and the God of my fathers, *to assist me*, that I sin no more; and *the sins* which I have already committed against thee, blot out through thy mercy, but not by chastisement, and malignant sickness.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering; deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

After the עמידה, the פיוטים and סליחות are said as in the מחזור, after which אבינו מלכנו is said, and the Service concludes with עלינו, קריש יתום, and יגדל.

כְּאִלּוּ לֹא נוֹצַרְתִּי · עָפָר אֲנִי בְּחַיָּי · קַל וָחוֹמֶר בְּמִיתָתִי · הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה · יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחֱטָא עוֹד וּמַה שֶּׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים · אֲבָל לֹא עַל יְדֵי יִסּוּרִים וָחֳלָיִם רָעִים:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשַׁבְתָּם · עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

After the עמידה, the פִּיּוּטִים and סְלִיחוֹת are said as in the מחזור, after which אבינו מלכנו is said, and the Service concludes with קדיש יתום, עלינו, and יגדל.

by embezzlement. And for the sin which we have committed thee by ecstasy.

ועל כלם Yet, for all them, O God of forgiveness, forgive us, pardon us, and grant us remission.

ועל חטאים Also for the sins for which we were obliged to bring a burnt offering.

And for the sins for which we were obliged to bring a sin-offering.

And for the sins for which we were obliged to bring an offering according to our ability.

And for the sins for which we were obliged to bring a trespass-offering, for either a certain or a doubtful sin.

And for the sins for which we were obliged to suffer the stripes of contumacy.

And for the sins for which we were obliged to suffer flagellation.

And for the sins for which we have incurred the penalty of death, by the hand of God.

And for the sins for which we have incurred the penalty of extirpation and being childless.

And for the sins for which we have incurred the penalty of the four kinds of death formerly inflicted by *our* tribunal of justice, viz :—

סקילה Stoning, burning, beheading, and strangling; for *transgressing* affirmative precepts, or negative precepts; whether an action be appropriated thereto, or not, as well those which are known unto us, as those which are unknown unto us. As for those which are known unto us, we have already made confession of them before thee, O Lord, our God and the God of our fathers. And those which are unknown to us, are known and evident before thee, as it is said, "The secret *things* belong unto thee, O Eternal, our God, but the revealed *things* belong unto us and our posterity for ever," to perform all the words of this law; for thou *art* the Pardoner of Israel, and thou grantest remission *of sins* unto the tribes of Jeshurun, in all ages; and besides thee, there is none to whom we appeal for pardon and forgiveness.

אלהי עד שלא נוצרתי O my God, before I was formed, I was unworthy; and now that I have been formed, am as

וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב:
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ׃ מְחַל־לָנוּ׃ כַּפֶּר־לָנוּ:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלֶה וְיוֹרֵד:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּאי וְתָלוּי:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמָיִם:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירִי:
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ׃ מְחַל־לָנוּ׃ כַּפֶּר־לָנוּ:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין:

סְקִילָה ׃ שְׂרֵפָה ׃ הֶרֶג ׃ וְחֶנֶק ׃ עַל־מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא־תַעֲשֶׂה ׃ בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה ׃ וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה ׃ אֶת־שֶׁגְּלוּיִם לָנוּ וְאֶת־שֶׁאֵינָם גְּלוּיִם לָנוּ ׃ אֶת־שֶׁגְּלוּיִם לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם ׃ וְאֶת־שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים ׃ כַּדָּבָר שֶׁנֶּאֱמַר הַנִּסְתָּרֹת לַיָי אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם ׃ לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה:

אֱלֹהַי עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי ׃ וְעַכְשָׁו שֶׁנּוֹצַרְתִּי

For the sin which we have committed against thee by denying and lying. And for the sin which we have committed against thee by calumny.

For the sin which we have committed against thee in traffic. And for the sin which we have committed against thee in meat and drink.

For the sin which we have committed against thee by extortion and usury. And for the sin which we have committed against thee by immodest discourse.

For the sin which we have committed against thee by chattering. And for the sin which we have committed against thee with the twinkling of *our* eyes.

For the sin which we have committed against thee with haughty looks. And for the sin which we have committed against thee with shamelessness.

ועל כלם Yet, for all them, O God of forgiveness, forgive us, pardon us, and grant us remission.

For the sin which we have committed against thee by shaking off the yoke *of thy law*. And for the sin which we have committed against thee by litigiousness.

For the sin which we have committed against thee by treachery to *our* neighbour, And for the sin which we have committed against thee by envy.

For the sin which we have committed against thee by levity. And for the sin which we have committed against thee by *our* stubborness.

For the sin which we have committed against thee by running swiftly to do evil. And for the sin which we have committed against thee by tale-bearing.

For the sin which we have committed against thee by false swearing. And for the sin which we have committed against thee by causeless enmity.

For the sin which we have committed against thee

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָשׁוֹן הָרָע:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂקּוּר עָיִן:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח:
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ׃ מְחַל־לָנוּ׃ כַּפֶּר־לָנוּ:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עָיִן:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת־עֹרֶף:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂנְאַת חִנָּם:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׂוּמֶת־יָד:

על חטא For the sin which we have committed against thee either by compulsion, or voluntarily. And for the sin which we have committed against thee with a stubborn heart.

For the sin which we have committed against thee out of ignorance. And for the sin which we have committed against thee with the utterance of lips.

For the sin which we have committed against thee with incestuous lewdness. And for the sin which we have committed against thee either publicly or secretly

For the sin which we have committed against thee with deliberate deceit. And for the sin which we have committed against thee with the speech of the mouth.

For the sin which we have committed against thee by oppressing *our* neighbour. And for the sin which we have committed against thee by the *evil* cogitation of the heart.

For the sin which we have committed against thee by assembling to commit fornication. And for the sin which we have committed against thee by acknowledging our sins with our mouth (but not repenting in our heart).

For the sin which we have committed against thee by despising *our* parents and teachers. And for the sin which we have committed against thee either presumptuously, or ignorantly.

For the sin which we have committed against thee with violence. And for the sin which we have committed against thee by the profanation of *thy* name.

For the sin which we have committed against thee with defiled lips. And for the sin which we have committed against thee with foolish expressions.

For the sin which we have committed against thee with the evil imagination. And for the sin which we have committed against thee either knowingly, or without deliberation.

ועל כלם Yet, for all of them, O God of forgiveness, forgive us, pardon us, and grant us remission.

For the sin which we have committed against thee by denying and lying. And for the sin which we have committed against thee by taking *or giving* a bribe.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתָיִם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבַסָּתֶר׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּוְעִידַת זְנוּת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחוֹזֶק יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטֻמְאַת שְׂפָתָיִם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים׃
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ · מְחַל־לָנוּ · כַּפֶּר־לָנוּ׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת־שׁוֹחַד׃

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

אלהינו ואלהי אבותינו Our God, and the God of our ancestors, may our prayers come before thee, and withdraw not thyself from our supplications; for we are not so shameless of face, or hardened as to declare in thy presence, O Eternal, our God! and the God of our ancestors, that we are righteous, and have not sinned; verily, (we confess) we have sinned.

אשמנו We have tresspassed, we have dealt treacherously, we have stolen, we have spoken slander, we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled; we have blasphemed; we have revolted; we have acted perversely; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted; we have done abominably; we have gone astray, and have caused others to err; we have turned aside from thy excellent precepts, and institutions, and which hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

מה נאמר לפניך O! what shall we say in thy presence, O thou, who dwellest above the Universe? Or, what shall we declare unto thee, who resideth above the skies? Knowest thou not all the secret things, as well as the revealed?

אתה יודע Thou knowest all the secrets of the world, and the most hidden transactions of all living. Thou searchest all the inward parts, and examinest the reins and the heart; so that there is nothing concealed from thee, neither is there any thing hidden from thy sight.

ובכן O may it then be acceptable in thy presence, O Eternal, our God and the God of our fathers, to pardon all our sins, and forgive all our iniquities, and grant us remission for all our transgressions.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם ׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ ׃ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ שֶׁאֵין אֲנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

אָשַׁמְנוּ ׃ בָּגַדְנוּ ׃ גָּזַלְנוּ ׃ דִּבַּרְנוּ דֹפִי ׃ הֶעֱוִינוּ ׃ וְהִרְשַׁעְנוּ ׃ זַדְנוּ ׃ חָמַסְנוּ ׃ טָפַלְנוּ שֶׁקֶר ׃ יָעַצְנוּ רַע ׃ כִּזַּבְנוּ ׃ לַצְנוּ ׃ מָרַדְנוּ ׃ נִאַצְנוּ ׃ סָרַרְנוּ ׃ עָוִינוּ ׃ פָּשַׁעְנוּ ׃ צָרַרְנוּ ׃ קִשִּׁינוּ עֹרֶף ׃ רָשַׁעְנוּ שִׁחַתְנוּ ׃ תִּעַבְנוּ ׃ תָּעִינוּ ׃ תִּעְתָּעְנוּ ׃

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ ׃ כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם ׃ וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם ׃ וְתַעֲלוּמוֹת סִתְרֵי כָּל חָי: אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב: אֵין דָּבָר נֶעְלָם מִמְּךָ ׃ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ ׃ שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ ׃ וְתִמְחָל־לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ ׃ וּתְכַפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:

thy praise, for our life, which is delivered into thine hand; and for our souls which are ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

To שחרית say this.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

To מנחה and ערבית say this.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

תְּהִלָּתֶךָ· עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר

וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְצָהֳרָיִם· הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה· בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

In the repetition of the Ameedah the Reader, says אֱלֹהֵינוּ, page 338.

To שחרית say this.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

To מנחה and ערבית say this

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

for you, to cleanse you; that ye may be clean from all your sins before the Lord. [*On the sabbath, say,* our God and the God of our Fathers, accept our day of rest.] O sanctify us with thy commandments, and ordain our portion *to be* in thy law. O satisfy us with thy goodness, and cause us to rejoice in thy salvation [*on the sabbath, say,* and cause us, O Lord our God, to inherit thy holy sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon]; and purify our hearts to serve thee in truth; for thou *art* the pardoner of Israel, who granteth remission *of sins* to the tribes of Jeshurun in every generation; and besides thee there is none to whom we appeal for pardon and forgiveness. Blessed art thou, O Lord the King, who pardonest and forgivest our iniquities, and the iniquities of thy people, the house of Israel, and causest our trespasses to pass away annually: King of the whole earth, who sanctifiest [*on the sabbath, add,* the sabbath] Israel, and the day of atonement.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for

עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ:

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ ·

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ ·

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה · בָּרוּךְ אַתָּה יְיָ · מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל · וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה · מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר

מודים *The Congregation say this while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* the sabbath-day, for a sanctification and rest, and] this day of atonement, for pardon, forgiveness, and atonement: and thereon to pardon all our iniquities: [*on the sabbath say,* in love]; an holy convocation, in commemoration of the departure from Egypt.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, [*on the sabbath, say,* on this sabbath-day, and] on this day of atonement; O Lord, our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

אלהינו ואלהי אבותינו מחל Our God, and the God of our fathers, O pardon our iniquities, [*on the sabbath, say,* on this day of rest, and] on this day of atonement. O blot out and remove our transgressions from thy sight; as it is said, I even I, am he, who blotteth out thy transgressions for mine own sake; and thy sins I will not remember. And it is said, I have made thy transgressions vanish away like a cloud: and thy sins like a vapour; return unto me, for I have redeemed thee. And it is said, For on this day shall he make an atonement

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם השבת הזה לקדושה ולמנוחה ואת יוֹם הַכִּפֻּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחָל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ · וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ · לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפֻּרִים הַזֶּה · זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

On שבת add those words which are printed in small letters.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם השבת הזה וביום הַכִּפֻּרִים הַזֶּה · מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ · כָּאָמוּר אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר: וְנֶאֱמַר מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר כִּי בַיּוֹם הַזֶּה יְכַפֵּר

merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah.

ובכן תן פחדך And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created: that all *thy* works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart; and be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

ובכן תן כבוד And therefore, O Lord! grant honour unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of *renewed* splendour to the son of Jesse, thine anointed, speedily in our days.

ובכן צדיקים And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song: but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

ותמלוך אתה Then O Lord! thou alone shalt reign over all thy works in mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary; as it is written, in thy holy word; "The Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah."

קדוש אתה Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness." Blessed art thou, O Lord! holy King!

זוכר יְצוּרָיו לַחַיִּים בְּרַחֲמִים ׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים ׃
בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים ׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶּלָה ׃

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה שֶּׁבָּרָאתָ ׃

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ ׃

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ וְעוֹלָתָה תִּקְפָּץ־פִּיהָ ׃ וְכָל הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ ׃

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ ׃

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה ׃ בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ ׃

PRAYERS FOR THE
DAY OF ATONEMENT.

AMEEDAH FOR THE EVENING (KOL NIDRI,) MORNING, AND AFTERNOON SERVICES OF THE DAY OF ATONEMENT.

This Ameedah is said in the (Kol Nidri) Evening, Morning, and Afternoon Services.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Who is like unto thee, O

תפלת יום כפור

עמידה לערבית (ליל של כל נדרי) ושחרית ומנחה של יום כפור

This שְׁמוֹנֶה עֶשְׂרֵה is said in the (כָּל נִדְרֵי) Evening, Morning and Afternoon Services.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃ זָכְרֵנוּ לַחַיִּים׃ מֶלֶךְ חָפֵץ בַּחַיִּים׃ וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים׃ לְמַעַנְךָ אֱלֹהִים חַיִּים׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃

בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ מִי כָמוֹךָ אַב הָרַחֲמִים׃

The Roll of the Law is taken from the Ark, and the Portion to be read is thus arranged:—if the First Day of the New Year be on Monday or Tuesday, then the Portion Veyelech is read. Additional Service as on other sabbaths. In the afternoon service, "Thy righteousness," is omitted. Neither "Bless O my soul," nor the Ethics are said on this Sabbath.

SERVICE FOR THE EVE OF THE DAY OF ATONEMENT.

On the day previous to the Fast, Afternoon Service is said earlier than usual. After "May He who maketh peace in his high heavens," in the Ameedah, say from "Our God, and the God of our fathers, let our prayers come before thee," page 362, till the end of the Ameedah of the Morning Service for the Day of Atonement; after which say "It is peculiarly," &c., page 73.

Previous to going to Synagogue the order of preparing lights is the same as on Friday Evening, saying the following:—

ברוך Blessed art thou, O Lord, our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to light the lights for the day of Atonement.

If Friday Evening say this instead of the above:—

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights for the Sabbath, and for the Day of Atonement.

EVENING SERVICE FOR THE DAY OF ATONEMENT, CALLED, "KOL NIDRI"

At eve, we go to the Synagogue before dark; the Talith is put on, and the blessing of the same said. The Reader then commences Kol Nidri, and continues from "Blessed," page 161, till "That ye may be clean before the Eternal," page 166. If it be Sabbath, add "And the children of Israel shall observe," after which say the following Ameedah.

The סֵפֶר תּוֹרָה is taken from the Ark, and the Portion to be read is thus arranged:—if the First Day of רֹאשׁ הַשָּׁנָה be on Monday or Tuesday, then סֵדֶר וַיֵּלֶךְ is read. תְּפִלַּת מוּסָף as on other שַׁבָּתוֹת. In the מִנְחָה, צִדְקָתְךָ צֶדֶק is omitted. Neither בָּרְכִי נַפְשִׁי nor the פְּרָקִים are said on this שַׁבָּת

סדר ערב יום כפור

On the day previous to the Fast, מִנְחָה is said earlier than usual. After עוֹשֶׂה הַשָּׁלוֹם in שְׁמוֹנֶה עֶשְׂרֵה, say from אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ תָּבֹא לְפָנֶיךָ, page 362, till the end of the עֲמִידָה of שַׁחֲרִית יוֹם כִּפּוּר; after which say עָלֵינוּ, &c., page 73.

Previous to going to Synagogue the order of preparing lights is the same as on Friday Evening, saying the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפּוּרִים:

If Friday Evening say this instead of the above:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם הַכִּפּוּרִים:

סדר ערבית יום כפור

FORM OF SERVICE FOR THE EVE OF THE DAY OF ATONEMENT, CALLED

כָּל נִדְרֵי:

At eve, we go to the Synagogue before dark; the טַלִּית is put on, and the blessing of the same said. The Reader then commences כָּל נִדְרֵי, and continues from בָּרְכוּ page 161, till לִפְנֵי יְיָ תִּטְהָרוּ page 166. If it be שַׁבָּת add וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל; after which say the following עֲמִידָה—

The Reader repeats the Ameedah, page 343 in which "We will sanctify and reverence thee," page 210, is added. The Peyutim, (poetical compositions,) are said as in the Festival Prayers; the Blessing of the Cohanim, as in page 329. The Reader says Kaddish Shalom, then say "There is none like unto thee." page 215, and "Unto thee; Psalm 81 is said, see page 113, in addition to the Daily Psalms. At the conclusion of the service, the שלשים קולות (thirty sounds) are blown on the Cornet.

To the Afternoon Service say "Happy is," and "And a Redeemer will come unto Zion," page 223, (if sabbath as on other sabbaths), the Ameedah as to Morning Service, page 334, the Reader repeats the Ameedah, in which he adds "We will sanctify thee," page 191, after which "Our Father, our King!" page 53, is said (except on sabbath;) the service concludes with "Unto us," and Kaddish, page 73.

It is customary after afternoon service on the First Day of the New Year to go to the borders of a river, and to say the following verses. If the First Day be on Sabbath, this ceremony is postponed till the Second Day.

מי אל כמוך Who is like unto thee, a God pardoning iniquity and passing by the transgression of the remnant of his heritage? he retaineth not his anger for ever, for he delighteth in mercy, he will turn again, he will have pity on us, he will subdue our iniquities. Yea, thou wilt cast all their sins into the depths of seas. All the sins of thy people, the house of Israel, wilt thou cast where they shall not be remembered, nor be remarked, nor evermore come to mind. Thou wilt perform the truth to Jacob, and the grace to Abraham, as thou hast sworn unto our ancestors, from the earliest days.

SERVICE FOR THE PENITENTIAL SABBATH.

The Sabbath immediately following the New Year, and preceding the Day of Atonement is called the Penitential sabbath; in the Afternoon prior to the Sabbath, "Our Father, our King," is omitted in the afternoon service. The Evening Service as usual on Friday evenings, see page 156. On the Sabbath Morning, Prayers are said as usual, page 5, adding the Yotzir.

The Reader repeats the עֲמִידָה, page 343 in which קְדוּשַּׁת נַעֲרִיצְךָ page 210, is added. The פִּיוּטִים, (poetical compositions,) are said as in the מַחֲזוֹר ; דוּכָן as in page 329. The חַזָּן says קַדִּישׁ שָׁלֵם then say אֵין כֵּאלֹהֵינוּ page 215, and עָלֵינוּ ; Psalm 81 is said, see page 113, in addition to the Daily Psalms. At the conclusion of the service, the שלשים קולות (thirty sounds) are blown on the שׁוֹפָר.

To מִנְחָה say אַשְׁרֵי and וּבָא לְצִיּוֹן page 223, (if שַׁבָּת as on other שַׁבָּתוֹת), the עֲמִידָה as to שַׁחֲרִית page 334, the Reader repeats the עֲמִידָה, in which he adds קְדוּשַּׁת נְקַדֵּשׁ page 191, after which אָבִינוּ מַלְכֵּנוּ is said page 53, (except on שַׁבָּת) ; the Service concludes with עָלֵינוּ and קַדִּישׁ יָתוֹם page 73.

It is customary after מִנְחָה, on the First Day of רֹאשׁ הַשָּׁנָה, to go to the borders of a river, and to say the following verses. If the First Day be on שַׁבָּת, this ceremony is postponed till the Second Day.

מִי אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא׃ יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃ וְכָל־חַטֹּאת עַמְּךָ בֵּית יִשְׂרָאֵל תַּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא־יִזָּכְרוּ וְלֹא־יִפָּקְדוּ וְלֹא־יַעֲלוּ עַל־לֵב לְעוֹלָם׃ תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

סדר תפלת שבת תשובה

SERVICE FOR THE PENITENTIAL SABBATH.

The Sabbath immediately following רֹאשׁ הַשָּׁנָה, and preceding יוֹם כִּפּוּר, is called שַׁבָּת תְּשׁוּבָה; in the Afternoon prior to the Sabbath, אָבִינוּ מַלְכֵּנוּ is omitted in the מִנְחָה. The Evening Service as usual on Friday Evenings, see page 156. On the Sabbath Morning, Prayers are said as usual, page 5, adding the יוֹצֵר.

thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

In the repetition the Reader concludes the שְׁמוֹנֶה עֶשְׂרֵה here.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם׃ עֲשֵׂה לְמַעַן שְׁמֶךָ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃ וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ :

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ · בָּרוּךְ אֵל הַהוֹדָאוֹת :

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד :

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ :

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת :

When the Ameedah is repeated by the Reader, אֱלֹהֵינוּ &c., is said the same as to שַׁחֲרִית see page 337.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ

and organs; praise him upon the harmonious cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath, praise the Lord. Praise ye the Lord. Hallelujah! And by thy servants, the prophets, it is written, all ye who inhabit the world, and that dwell on the earth, when the standard is lifted up on the mountains, ye shall behold it; and when the trumpet is sounded, ye shall hear it. And it is said, and it shall come to pass on that day, the great trumpet shall be sounded, and those shall come who are perishing in the land of Assyria, and dispersed in the land of Egypt, and they shall worship the Lord, in the holy mountain, in Jerusalem. It is also said, and the Lord shall be visible over them, and his arrows shall go forth as lightning; and the Lord, God will blow the trumpet, and walk amidst the whirlwinds of the South. The Lord of Hosts will be their shield: thus mayest thou shield thy people Israel with thy peace.

אלהינו ואלהי אבותינו תקע Our God! and the God of our ancestors, O sound the great trumpet as a signal for our freedom and lift up the banner to collect our captives, and gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth; and conduct us unto Zion, thy city with joyful song, and unto Jerusalem, the house of thy sanctuary, with everlasting joy. And there we will bring unto thee the offering enjoined us, as instituted for us in thy law, by the hands of thy servant Moses, from thy glorious mouth; as is said, and on the days of your gladness and on your solemn festivals, and on the new moon, ye shall blow with the trumpets, by your burnt-offerings, by the sacrifices of your peace-offerings, that they may be a memorial for you, before your God. I am the Eternal! your God. For thou deignest to hear the sound of the cornet, and art attentive to the joyful shout; and there is none that can be compared unto thee. Blessed art thou, O Lord! who with mercy deigneth to hear the sound of the joyful shouting of thy people Israel.

רצה O Lord, our God! let thy people Israel and their prayers be acceptable to thee. Restore the service to the oracle of thine house; so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

בְּמִנִּים וְעוּגָב: הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר כָּל־יֹשְׁבֵי תֵבֵל וְשֹׁכְנֵי אָרֶץ כִּנְשֹׂא־נֵס הָרִים תִּרְאוּ וְכִתְקֹעַ שׁוֹפָר תִּשְׁמָעוּ: וְנֶאֱמַר וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַיְיָ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָיִם: וְנֶאֱמַר וַיְיָ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי יֱהוִה בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן: יְיָ צְבָאוֹת יָגֵן עֲלֵיהֶם: כֵּן תָּגֵן עַל עַמְּךָ יִשְׂרָאֵל בִּשְׁלוֹמֶךָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ כִּמְצֻוֶּה עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר׃ וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חָדְשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם: כִּי־אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמַאֲזִין תְּרוּעָה וְאֵין דּוֹמֶה לָּךְ׃ בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

binding of Isaac, in favour of his posterity. Blessed art thou, O Lord! who rememberest the covenant.

אתה נגלית Thou didst reveal thyself, amidst the cloud of thy glory, unto thy holy people, to speak with them. From heaven didst thou cause them to hear thy voice, and wast revealed unto them, through the brightness of intervening clouds; the whole world also was agitated at thy presence; and all creatures of the creation trembled because of thee; when thou didst reveal thyself, O our King! on Mount Sinai. To teach thy people thy law and precepts; and made them to hear the majesty of thy voice, and thy holy words from amidst flames of fire. With thunder and lightning didst thou reveal thyself unto them, and with the sound of the trumpet didst thou cause thy glory to shine over them; as it is written, in thy law, and it came to pass, on the third day, at day break, there was thundering and lightning, and a thick cloud upon the Mount, and the trumpet was exceeding loud; and all the people in the camp trembled. And it is said, and the sound of the trumpet waxed exceeding loud; Moses spake and God answered him with a loud voice. It is also said, and the people perceived the thundering and lightning, and the sound of the trumpet, and the mountain smoking; and when the people saw it, they were moved, and stood afar off. And in thy holy word it is written, saying, God ascends amidst the sound of trumpets; the Eternal amidst the sounding of the cornet. And it is said, with trumpets, and the sound of the cornet, shout ye joyfully before the Lord, the King. And it is also said, blow the trumpet on the new moon; on the day of our solemn feasts. For this is a statute for Israel, and an ordinance of the God of Jacob. And it is said, praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness; praise him with the sound of the trumpet; praise him with the psaltery and harp; praise him with the timbrel and flute; praise him with melodious instruments

יִצְחָק לְזַרְעוֹ (שֶׁל יַעֲקֹב) הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר׃
בָּרוּךְ אַתָּה יְיָ זוֹכֵר הַבְּרִית׃

אַתָּה נִגְלֵיתָ בַּעֲנַן כְּבוֹדֶךָ עַל עַם קָדְשֶׁךָ לְדַבֵּר עִמָּם מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלֶךָ וְנִגְלֵיתָ עֲלֵיהֶם בְּעַרְפַלֵּי טֹהַר גַּם כָּל הָעוֹלָם כֻּלּוֹ חָל מִפָּנֶיךָ וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָּ בְּהִגָּלוֹתְךָ מַלְכֵּנוּ עַל־הַר סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת וַתַּשְׁמִיעֵם אֶת־הוֹד קוֹלֶךָ וְדִבְּרוֹת קָדְשְׁךָ מִלַּהֲבוֹת אֵשׁ בְּקֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלֵיתָ וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפָעְתָּ׃ כַּכָּתוּב בְּתוֹרָתֶךָ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃ וְנֶאֱמַר וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל׃ וְנֶאֱמַר • וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃ וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר עָלָה אֱלֹהִים בִּתְרוּעָה יְיָ בְּקוֹל שׁוֹפָר׃ וְנֶאֱמַר בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ׃ וְנֶאֱמַר תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃ וְנֶאֱמַר הַלְלוּיָהּ הַלְלוּ אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃ הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃ הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃ הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ

said, He hath given food to those who fear him; he will for ever remember his covenant. It is also said, And he remembered unto them his covenant, and repented according to the multitude of his mercies. And by the hands of thy servants, the prophets, it is written, saying, Go, and proclaim in the ears of Jerusalem, saying, thus saith the Eternal! I remember the gracefulness of thy youth, the love of thine espousals; when thou didst follow me in the wilderness, through an uncultivated land. And it is said, and I will remember my covenant with thee in the days of thy youth, and I will establish an everlasting covenant with thee. And it is said, is not Ephraim my precious son? is he not my darling child? for whenever I speak of him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Eternal.

אלהינו ואלהי אבותינו Our God! and the God of our fathers, O remember us with a good memorial before thee, and visit us with the visitation of salvation and mercy, from the ancient heaven of heavens; and remember unto us, O Lord, our God! the covenant, the mercy, and the oath, which thou didst swear unto our ancestor Abraham, on Mount Moriah; and may the act of binding his son, Isaac, upon the altar, be present before thee; and as he suppressed his tenderness to perform thy will with an upright heart, *so we beseech thee*, let thy tender mercy suppress thy wrath; and in thy great goodness avert the heart of thine anger from thy people, thy city, thy land, and thine inheritance; and confirm unto us, O Lord, our God! the work which thou hast assured us of, in thy law, by the hands of thy servant Moses; as it is said, and I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the nations, that I might be their God: I am the Lord. For thou hast in mind all things long since forgotten; neither is there any oblivion before the throne of thy glory. O remember also this day the

נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: וְנֶאֱמַר וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כְּרֹב חֲסָדָיו: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר כֹּה אָמַר יְיָ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: וְנֶאֱמַר וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתָךְ בִּימֵי נְעוּרָיִךְ וַהֲקִימוֹתִי לָךְ בְּרִית עוֹלָם: וְנֶאֱמַר הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשֻׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם יְיָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ וּפָקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים מִשְּׁמֵי שְׁמֵי קֶדֶם וּזְכָר־לָנוּ יְיָ אֱלֹהֵינוּ · אֶת־הַבְּרִית · וְאֶת הַחֶסֶד · וְאֶת־הַשְּׁבוּעָה · אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה וְתֵרָאֶה לְפָנֶיךָ עֲקֵדָה שֶׁעָקַד אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל־גַּבֵּי הַמִּזְבֵּחַ · וְכָבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם · כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ מֵעָלֵינוּ · וּבְטוּבְךָ הַגָּדוֹל יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלָתֶךָ · וְקַיֶּם לָנוּ יְיָ אֱלֹהֵינוּ · אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתֶךָ עַל יְדֵי משֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר: וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים אֲנִי יְיָ: כִּי זוֹכֵר כָּל הַנִּשְׁכָּחוֹת אַתָּה הוּא מֵעוֹלָם · וְאֵין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ · וַעֲקֵדַת

the beginning hast thou made this known, and revealed it from aforetime; that this day is the commencement of thy work; a memorial of the first day *of the creation;* it is a statute unto Israel, as a day of judgment of the God of Jacob. And thereon is the fate of the different countries pronounced, which is to be *visited* with the sword, and which *blessed* with peace; which *afflicted* with famine, and which *enriched* with plenty; and thereon individuals are *also* visited, to be remembered for life or death. Who is not visited on this day? For the memorial of the whole creation, the deeds and habits of man, his thoughts, dexterous counsel, and the *very* motives of his actions. Happy is the man that doth not forget thee, and the son of man who steadfastly believeth in thee. For those who earnestly seek thee shall never stumble: nor those who confide in thee, ever be ashamed: the memorial of the whole creation cometh before thee, and thou dost take cognizance of all their actions. Noah also didst thou in love remember, and didst visit him with the promise of salvation and mercy, when thou didst bring the waters of the deluge to destroy all flesh, for their evil deeds; then did his memorial come before thee, O Lord, our God, to multiply his seed as the dust of the earth, and his offspring as the sand of the sea; as it is written in thy law, And God remembered Noah, and every living creature, and all the cattle that was with him in the ark; and God caused a wind to pass over the earth, and the waters were assuaged. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And it is said, And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, *and* the land will I also remember. And in thy holy word it is written, saying, He hath instituted a memorial of his wonderful works; the Lord is gracious, and full of compassion. And it is

* Gen. viii.

תַּכְלִית· מֵרֵאשִׁית כָּזֹאת הוֹדַעְתָּ· וּמִלְּפָנִים אוֹתָהּ גִּלִּיתָ· זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן· כִּי חֹק לְיִשְׂרָאֵל הוּא·מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: וְעַל הַמְּדִינוֹת בּוֹ יֵאָמֵר·אֵיזוֹ לַחֶרֶב· וְאֵיזוֹ לַשָּׁלוֹם· אֵיזוֹ לָרָעָב· וְאֵיזוֹ לַשֹּׂבַע· וּבְרִיּוֹת בּוֹ יִפָּקֵדוּ: לְהַזְכִּירָם לַחַיִּים וְלַמָּוֶת: מִי לֹא נִפְקָד כְּהַיּוֹם הַזֶּה· כִּי זֵכֶר כָּל הַיְצוּר לְפָנֶיךָ בָּא· מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ· וַעֲלִילוֹת מִצְעֲדֵי גָבֶר· מַחְשְׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו· וְיִצְרֵי מַעַלְלֵי אִישׁ· אַשְׁרֵי אִישׁ שֶׁלֹּא יִשְׁכָּחֶךָּ· וּבֶן אָדָם יִתְאַמֶּץ בָּךְ· כִּי דוֹרְשֶׁיךָ לְעוֹלָם לֹא יִכָּשֵׁלוּ· וְלֹא יִכָּלְמוּ לָנֶצַח כָּל־הַחוֹסִים בָּךְ: כִּי זֵכֶר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ בָּא·וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כֻלָּם: וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ· וַתִּפְקְדֵהוּ בִּדְבַר יְשׁוּעָה וְרַחֲמִים· בַּהֲבִיאֲךָ אֶת מֵי הַמַּבּוּל לְשַׁחֵת כָּל בָּשָׂר מִפְּנֵי רֹעַ מַעַלְלֵיהֶם· עַל כֵּן זִכְרוֹנוֹ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ·לְהַרְבּוֹת זַרְעוֹ כְּעַפְרוֹת תֵּבֵל· וְצֶאֱצָאָיו כְּחוֹל הַיָּם· כַּכָּתוּב בְּתוֹרָתֶךָ· וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם: וְנֶאֱמַר וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב: וְנֶאֱמַר וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם יְיָ: וְנֶאֱמַר טֶרֶף

אלהינו ואלהי אבותינו מלוך Our God, and the God of our ancestors, reign thou over the whole world in thy glory: and in thy majesty, be exalted over the whole earth, and shine forth in the excellence of thy supreme power over all the inhabitants of the terrestrial world; and may every thing which hath been made, be sensible that thou hast made it: and every thing formed understand that thou hast formed it: and all who have breath in their nostrils declare, that the Lord God of Israel reigneth, and by his supreme power ruleth over all. [*On the sabbath, say*, our God and the God of our Fathers, we beseech thee to accept our day of rest.] O sanctify us with thy commandments, and let thy law be our portion. O satisfy us with thy goodness; rejoice our souls with thy salvation: [*on the sabbath, say*, and cause us, O Lord our God, to inherit thy holy sabbath, with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon,] and purify our hearts to worship thee in truth; for thou, O Lord, art truth; and thy promise is true, and permanent for ever. Blessed art thou, O Lord, King, of the whole earth, who sanctifiest [*on the sabbath, add*, the sabbath, and] Israel, and the day of memorial.

אתה זוכר Thou hast in mind *all* the works of the universe, and visitest all the ancient formations; in thy presence is revealed every hidden thing, and the multitude of concealments, which have existed from the beginning; for there is no oblivion before thy holy throne; neither is any thing hidden from thy sight. Thou recordest every act committed; nor is there anything formed concealed from thee; all is manifest and evident in thy presence, O Lord, our God, for thou beholdest and viewest *all things*, to the end of all generations; when thou wilt produce the decree and memorial, for the visitation of every soul breathing, to bring to remembrance many actions, and a multitude of creatures without end. From

On שבת add those words which are printed in small letters.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כֻּלּוֹ בִּכְבוֹדֶךָ וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ וְהוֹפַע בַּהֲדַר גְּאוֹן עֻזֶּךָ עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ: וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פְעַלְתּוֹ וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ:

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ·

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ·

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד· בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת וְ יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפוֹקֵד כָּל־יְצוּרֵי קֶדֶם לְפָנֶיךָ נִגְלוּ כָּל־תַּעֲלֻמוֹת וַהֲמוֹן נִסְתָּרוֹת שֶׁמִּבְּרֵאשִׁית: אֵין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ· וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ· אַתָּה זוֹכֵר אֶת־כָּל־הַמִּפְעָל· וְגַם כָּל־הַיְצוּר לֹא נִכְחָד מִמֶּךָּ· הַכֹּל גָּלוּי וְיָדוּעַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ· צוֹפֶה וּמַבִּיט עַד סוֹף כָּל־הַדּוֹרוֹת· כִּי תָבִיא חוֹק זִכָּרוֹן לְהִפָּקֵד כָּל־רוּחַ וָנָפֶשׁ· לְהִזָּכֵר מַעֲשִׂים רַבִּים· וַהֲמוֹן בְּרִיּוֹת לְאֵין

may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name shall they ascribe honour, while they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

ונאמר And it is said, he hath not beheld iniquity in Jacob, nor seen perverseness in Israel; the Lord his God is with him, and his royal residence by him. And it is said, and he was king over Jeshurun, (Israel) when the heads of the people assembled themselves together, and the tribes of Israel were unanimous. And in thy holy word it is written, saying, for the kingdom is the Lord's and he governs the nations. And it is said, the Lord reigneth, beautifully attired; with majesty hath the Lord clothed and girt himself; he hath also fixed the unalterable order of the universe. And it is said, make lofty your heights, O ye gates! and fly back ye everlasting doors, for the King of glory enters in. Who is this King of Glory? The Lord, strong and powerful, the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts, he is the King of Glory. Selah. And by the hands of thy servants, the prophets, it is written, saying, thus saith the Lord the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last; and besides me there is no God. And it is said, and deliverers shall go up to Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's. It is also said, and the Eternal shall be king over all the earth; in that day the Lord alone shall be acknowledged a unity, and his name be unity. And in thy law it is written, saying, hear, O Israel, the Lord is our God; the Eternal is a unity.

יִקְרְאוּ בִשְׁמֶךָ · לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ · יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי־לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן · לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ · וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ · וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ · וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד · כִּי־הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי־עַד תִּמְלוֹךְ בְּכָבוֹד · כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל יְיָ אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ: וְנֶאֱמַר וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל: וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר כִּי לַייָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: וְנֶאֱמַר יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט: וְנֶאֱמַר שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ הַכָּבוֹד יְיָ עִזּוּז וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר כֹּה אָמַר יְיָ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְיָ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים: וְנֶאֱמַר וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַייָ הַמְּלוּכָה: וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

the first year, without blemish And their meat-offerings, and drink-offerings, as ordained, three tenth-deals for the bull, two tenth-deals for the ram, and one tenth-deal for each lamb, with wine for their drink-offerings ; two kids for an atonement, and the continual burnt-offerings, according to their institution; besides the burnt-offering of the new moon, and its meat-offering, and the daily burnt-offering and its meat-offering, and their drink-offerings, according to their order, for a sweet savour, a sacrifice made by fire unto the Lord.

On Sabbath add this—

ישמחו They who observe the sabbath and call it a delight; the people who sanctify the seventh day, shall rejoice in thy kingdom, be satisfied and delighted with thy goodness; thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, in commemoration of the work of the creation.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like the families of the earth : neither hath he appointed our portion like their's, nor our lot like their multitude. But we bend the knee, prostrate ourselves, and worship the supreme King of kings; the most holy and blessed is he, who stretched out the heavens, and laid the foundation of the earth; the residence of whose glory is in the heavens above, and the divine majesty of his power in the highest heavens. He is our God, and there is no other. Our king is truth, and there is none besides him; as it is written in thy law, "Know therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else.

על כן נקוה We therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh

אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר שְׁלשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ · וּשְׁנֵי שְׂעִירִים לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם: מִלְּבַד עֹלַת הַחֹדֶשׁ וּמִנְחָתָהּ · וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ · וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיְיָ:

On שבת add this.

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג · עַם מְקַדְּשֵׁי שְׁבִיעִי · כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ · זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא־שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה · שֶׁלֹּא־שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם · וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא · שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד · אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה־לְּךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ · לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן · לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר

ומפני חטאינו But because of our sins, we have been exiled from our native country, and removed far from our own land; so that we are not able to perform our duty in the habitation that thou hast chosen for us, *even* in that magnificent and holy temple in which thy name was called, because of the hand which is stretched out against thy sanctuary. May it please thee, O Eternal! our God and our fathers' God, most merciful King! to return *unto us*, through thine abundant mercy, and to compassionate us, and thy sanctuary: O rebuild it speedily, and exalt its glory. O our Father! and our King! manifest the glory of thy kingdom over us speedily; shine forth, and exalt thyself, in the sight of all living: O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth: conduct us unto Zion, thy city, with *joyful* song, and unto Jerusalem, the residence of thy holy temple, with everlasting joy. And there will we prepare the offerings enjoined us; *even* the daily *offerings* according to their order, and the additional offerings [*on the sabbath, say*, the sabbath-day, and] this day of memorial will we prepare and offer unto thee with fervent love, according to the behest of thy will, as thou hast commanded in thy law and written, delivered by the hands of thy servant Moses, as specified.

NUMBERS XXVIII.

וביום השבת "And on the Sabbath day, two lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

ובחדש השביעי And in the seventh month, on the first *day* of the month, ye shall have an holy convocation, ye shall do no servile work; it is a day of sounding *the* cornet unto you. And ye shall offer a burnt-offering for a sweet savour unto the Lord, one young bull, one ram, *and* seven lambs of

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד הַשְּׁלוּחָה בְּמִקְדָּשֶׁךָ׃ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ׃ וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם׃ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם׃ וְאֶת מוּסְפֵי יוֹם (הַשַּׁבָּת הַזֶּה וְיוֹם) הַזִּכָּרוֹן הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר׃

On שבת add this.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם׃ וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַייָ פַּר בֶּן־בָּקָר אֶחָד אַיִל

be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

ובכן תן כבוד And therefore, O Lord! grant honour unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of *renewed* splendour to the son of Jesse, thine anointed, speedily in our days.

ובכן צדיקים And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song: but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

ותמלוך אתה Then O Lord! thou alone shalt reign over all thy works in mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary; as it is written, in thy holy word; "The Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah."

קדוש אתה Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness." Blessed art thou, O Lord! holy King!

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* the sabbath-day and] this day of memorial, being the day of sounding the trumpet;] (*on the sabbath say,* the memorial of sounding the trumpet;) (in love) an holy convocation a memorial of the departure from Egypt.

רְצוֹנְךָ בְּלֵבָב שָׁלֵם · כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן
לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־
מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן
לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן יִשַׁי
מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים
בְּרִנָּה יָגִילוּ וְעוֹלָתָה תִּקְפָּץ־פִּיהָ · וְכָל־הָרִשְׁעָה כֻּלָּהּ
כְּעָשָׁן תִּכְלֶה כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר־צִיּוֹן
מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי
קָדְשֶׁךָ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ
כַּכָּתוּב וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ
בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ
בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ ·
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ:

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם השבת
הזה ואת יוֹם הַזִּכָּרוֹן הַזֶּה · יוֹם זכרון תְּרוּעָה באהבה
מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

The Reader then Chants the following, and the Congregation respond.

אשרי Happy the people who know the joyful sound: in the light of thy countenance shall they walk.

The Congregation say "Happy," page 207, if on Sabbath "O may redemption," page 208, is added, the Scrolls returned to the Ark, the Reader says Kaddish page 36, and the following Additional Service is said.

ADDITIONAL SERVICE FOR THE NEW YEAR.

כי שם יי When I publish the name of the Eternal, ascribe ye greatness unto our God.

אדני שפתי O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah.

ובכן תן פחדך And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created: that all *thy* works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart: and

The Reader then Chants the following, and the Congregation respond.

אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְיָ בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן׃

The Congregation say אַשְׁרֵי page 207, if on Sabbath יְקוּם פֻּרְקָן is added page 208, the סִפְרֵי תוֹרָה are returned to the Ark, the Reader says חֲצִי קַדִּישׁ page 36, and the following תְּפִלַּת מוּסָף is said.

תפלת מוסף לראש השנה

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

זָכְרֵנוּ לַחַיִּים· מֶלֶךְ חָפֵץ בַּחַיִּים· וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים· לְמַעַנְךָ אֱלֹהִים חַיִּים· מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ· מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה·

מִי כָמוֹךָ אַב הָרַחֲמִים· זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים· וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים· בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אֶחָת לַעֲשׂוֹת

ברוך Blessed art thou, O Lord, our God! King of the universe; who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. between the sanctified sabbath to the sanctified holy days thou separated; and the seventh day from the six days of work thou sanctified; and thou separated and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord! who divideth between holy and holy.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast maintained us, and preserved us to enjoy this season.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, creator of the fruit of the tree.

יהי רצון Be it thy will, O Lord, our God! and the God of our ancestors, to renew this year unto us; with sweetness like unto honey.

On the morning of the New Year Prayers are said as on Sabbaths "All creatures shall give thanks unto thee," excepted, which is said only when the festival occurs on Sabbath. Yotzir is said as in the Festival Prayers for the New Year. The Ameedah is read as on the preceding evening, see page 334, after which "Our Father, Our King," is said, page 53.

The portion of the Law and Haphtorah having been read, the Cornet is sounded, Sabbaths excepted.

He who sounds the Cornet says the following Blessings.

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to sound the cornet.

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us to enjoy this season.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים · בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה · בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ · וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ · הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ · בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

שהחינו is said on both Nights of ראש השנה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

At Home, after קידוש, and having said המוציא, a Sweet Apple is taken and dipped in Honey and the following Blessings are said.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָעֵץ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

On the Morning of רֹאשׁ הַשָּׁנָה Prayers are said as on Sabbaths, הַלֵּל excepted, which is said only when the Festival occurs on שַׁבָּת. For יוֹדוּךָ is said as in the מַחְזוֹר of רֹאשׁ הַשָּׁנָה. The שְׁמוֹנֶה עֶשְׂרֵה as יוֹצֵר on the preceding Evening, see page 334, after which אָבִינוּ מַלְכֵּנוּ is said page 53.

The portion of the Law and Haphtorah having been read, the שׁוֹפָר is sounded Sabbaths excepted.

He who sounds the שׁוֹפָר says the following Blessings.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

SANCTIFICATION FOR THE NEW YEAR.

And it was evening, and it was morning.

יום הששי On the sixth day the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because he thereon rested from all his work, which he created and made.

By permission of ye Rabbins.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and vouchsafe unto us, O Lord, our God! in love, *(on the sabbath say,* this sabbath-day of repose, and) this day of memorial; *(on the sabbath say,* the memorial of sounding), this day of sounding the trumpet, an holy convocation, a memorial of the bringing us forth from Egypt; for thou hast selected us, and sanctified us from all other people; for thy words, are truth and permanent for ever. Blessed art thou, O Lord! King of all the earth, the sanctifier (*on sabbath*, of the sabbath and) of Israel, and the day of the memorial.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the light of the fire.

סֵדֶר קִדּוּשׁ לְרֹאשׁ הַשָּׁנָה׃

SANCTIFICATION FOR THE NEW YEAR.

When the Festival occurs on שבת *begin here.*

Say this line silently.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר׃

יוֹם הַשִּׁשִּׁי׃ וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

When the Festival occurs in the Week-Days, begin here.

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי׃

*בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן׃

On שבת *add those words without points.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו · וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם השבת הזה ואת יום הַזִּכָּרוֹן הַזֶּה יוֹם זכרון תְּרוּעָה באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם · כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים · וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד · בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת וְ יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן׃

When the Festival occurs on the close of the Sabbath the following הבדלה *is said previous to* שהחינו.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃

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* In the Synagogue the Reader always commences קידוש with ברוך אתה.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

The Reader says קדיש שלם, should it be Friday Evening, ויכלו, אלהינו ואלהי אבותינו and מגן אבות are added as in page 171, the following קידוש is then said, and the Service concludes with עלינו, קדיש יתום and יגדל.—in מגן אבות say המלך הקודש, instead of האל הקדוש.

It is Customary on the First Night of ראש השנה, to salute each other with the following:—

לשנה May you be inscribed for a happy year.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם · עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The Reader says קריש שלם. should it be Friday Evening, ויכלו אלהינו ואלהי אבותינו and מגן אבות are added as in page 171. the following קדיש is then said, and the Service concludes with עלינו, קדיש יתום, and יגדל.—in מגן אבות say המלך הקרוש, instead of האל הקרוש.

It is Customary on the First Night of ראש השנה, to salute each other with the following:—

To an individual say	לְשָׁנָה טוֹבָה תִּכָּתֵב
To more than one say	לְשָׁנָה טוֹבָה תִּכָּתֵבוּ
To an individual Female say	לְשָׁנָה טוֹבָה תִּכָּתֵבִי
To more than one say	לְשָׁנָה טוֹבָה תִּכָּתֵבְנָה

saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace. [*Cong.* O grant it for the piety of Jacob, and give peace unto Israel, O thou who art mighty in the highest heavens, and dwellest in power. Thou art peace, and thy name is peace; mayest thou be pleased to grant peace unto us, and unto all thy people, the house of Israel, with life, blessing, and the preservation of peace.]

To שחרית say this.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

To מנחה and ערבית say this.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ *Cong.* יְהִי רָצוֹן בִּזְכוּת אַבְרָהָם׃ *Reader.* יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Cong.* יְהִי רָצוֹן בִּזְכוּת יִצְחָק׃ *Reader.* יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ *Cong.* בֵּן יְהִי רָצוֹן בִּזְכוּת יַעֲקֹב שָׁלוֹם עַל יִשְׂרָאֵל׃

אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה· אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם· יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם׃

To שחרית say this.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

To מנחה and ערבית say this.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם· בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

The Reader says קַדִּישׁ page 72.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people,

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ׃ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃ הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

The Congregation say this מוֹדִים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ׃ עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ׃ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

When the חזן **repeats the** עמידה **to** שחרית **the following is added.**

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃

אלהינו ואלהי אבותינו מלוך Our God, and the God of our ancestors, reign thou over the whole world in thy glory: and in thy majesty, be exalted over the whole earth, and shine forth in the excellence of thy supreme power over all the inhabitants of the terrestrial world; and may every thing which hath been made, be sensible that thou hast made it: and every thing formed understand that thou hast formed it: and all who have breath in their nostrils declare, that the Lord God of Israel reigneth, and by his supreme power ruleth over all. [*On the sabbath, say*, our God and the God of our Fathers, we beseech thee to accept our day of rest.] O sanctify us with thy commandments, and let thy law be our portion. O satisfy us with thy goodness; rejoice our souls with thy salvation: [*on the sabbath, say*, and cause us, O Lord our God, to inherit thy holy sabbath, with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon,] and purify our hearts to worship thee in truth; for thou, O Lord, art truth; and thy promise is true, and permanent for ever. Blessed art thou, O Lord, King, of the whole earth, who sanctifiest [*on the sabbath, add*, the sabbath, and] Israel, and the day of memorial.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion

On שבת add those words which are printed in small letters.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כֻּלּוֹ בִּכְבוֹדֶךָ וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ וְהוֹפַע בַּהֲדַר גְּאוֹן עֻזֶּךָ עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ ׃ וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פְעַלְתּוֹ וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה ׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ ׃

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ ׃

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ ׃

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד ׃ בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ השבת וְ יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן ׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם ׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ ׃ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן ׃ וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ ׃

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים ׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן ׃

ותודיענו Thou, O Eternal, our God! causest us to know thy excellent judgments, and didst teach us statutes, how to act agreeable to thy will; thou, O Eternal, our God! didst also give us perfect ordinances, a law of truth, and wholesome statutes, and precepts; thou causest us to possess joyful seasons, holy days and festivals, for free-will offerings; thou causest us to inherit the sanctity of the sabbath day, and the dignity of the festivals, and commandest the solemnization thereof. Thou, O Eternal, our God! who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. between the sanctified sabbath to the sanctified holy days thou separated; and the seventh day from the six days of work thou sanctified; and thou separated and sanctified thy people Israel with thy holiness.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say*, the sabbath-day and this day of memorial, being the day of sounding the trumpet;] (*on the sabbath say*, the memorial of sounding the trumpet;) (in love) an holy convocation a memorial of the departure from Egypt.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, [*on the sabbath, say*, on this sabbath-day, and] on this day of memorial; O Lord, our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art merciful and gracious King

If either of the Holydays happen on Saturday night, the following is added before וַתִּתֶּן לָנוּ

וַתּוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת מִשְׁפְּטֵי צִדְקֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה· וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל· וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ· הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ:

On שבת *add those words without points.*

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם השבת הזה ואת יוֹם הַזִּכָּרוֹן הַזֶּה· יוֹם זכרון תְּרוּעָה באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ· וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ· וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ· לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזִּכָּרוֹן הַזֶּה· זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה· וּפָקְדֵנוּ בוֹ לִבְרָכָה· וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים· וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי־אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

ובכן תן פחדך And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created: that all *thy* works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart; and be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

ובכן תן כבוד And therefore, O Lord! grant honour unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of *renewed* splendour to the son of Jesse, thine anointed, speedily in our days.

ובכן צדיקים And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song: but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

ותמלוך אתה Then O Lord! thou alone shalt reign over all thy works in mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary; as it is written, in thy holy word; "The Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah."

קדוש אתה Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness." Blessed art thou, O Lord! holy King!

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ · וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים · וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אֶחָת · לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם · כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ וְעוֹלָתָה תִּקְפָּץ־פִּיהָ · וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה כִּי־תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל־כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

AMEEDAH FOR THE NEW YEAR.

THIS AMEEDAH IS SAID IN THE EVENING, MORNING, AND AFTERNOON SERVICES.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah.

עמידה לערבית שחרית ומנחה של ראש השנה:

THIS AMEEDAH IS SAID IN THE EVENING, MORNING AND AFTERNOON SERVICES.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה ׃

זָכְרֵנוּ לַחַיִּים׃ מֶלֶךְ חָפֵץ בַּחַיִּים׃ וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים׃ לְמַעַנְךָ אֱלֹהִים חַיִּים׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃

מִי כָמוֹךָ אַב הָרַחֲמִים׃ זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃

and mysteries of thy law, and deliver from errors, and purify the imaginations of my heart, and lengthen my days, *(for a wife and family say,)* and those of my wife and children, *(for parents say,)* and those of my father and my mother, that we may enjoy goodness and pleasantness, and abundant strength and peace. Amen. Selah.

The Congregation say the following :—

אדיר במרום O thou who art mighty in the highest heavens, and dwellest in power: thou art peace and thy name is peace, mayest thou be pleased to grant peace unto us, and all thy people, the house of Israel, with life, blessing, and the preservation of peace.

The Priests turn their faces towards the ark, and say the following :—

רבון העולם Creator of the universe, we have performed what thou hast decreed concerning us; do thou also perform unto us what thou hast promised us. Look down from thy holy abode, from the heavens, and bless thy people Israel, and the land which thou gavest us according as thou didst swear to our fathers; a land flowing with milk and honey.

PRAYERS FOR THE NEW YEAR.

On the Eve of the Festival the usual Afternoon Service is said. If Friday Evening commence the Festival "A Psalm or Song for the Sabbath Day," page 160, till—an ordinance for the God of Jacob,—page 166, then say the following. If the Festival is on a Week Day the Reader commences Blessed, page 161.

תַלְמוּד תּוֹרָתֶךָ וְסוֹדוֹתֶיךָ · וְתַצִּילֵנִי מִשְּׁגִיאוֹת וּתְטַהֵר
רַעְיוֹנַי וְלִבִּי לַעֲבוֹדָתֶךָ · וְתַאֲרִיךְ יָמַי (for a wife and family
say וִימֵי אִשְׁתִּי וּבָנַי וּבְנוֹתַי) (for parents say וִימֵי אָבִי וְאִמִּי ·)
בְּטוֹב וּבִנְעִימוֹת בְּרוֹב עוֹז וְשָׁלוֹם · אָמֵן סֶלָה :

The Congregation then say the following—

אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה · אַתָּה שָׁלוֹם וְשִׁמְךָ
שָׁלוֹם · יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל · חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם :

The Priests turn their faces towards the היכל and say the following.

רִבּוֹן הָעוֹלָם עָשִׂינוּ מַה־שֶּׁגָּזַרְתָּ עָלֵינוּ אַף אַתָּה
עֲשֵׂה עִמָּנוּ כַּאֲשֶׁר הִבְטַחְתָּנוּ · הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ
מִן הַשָּׁמַיִם וּבָרֵךְ אֶת עַמְּךָ אֶת יִשְׂרָאֵל וְאֵת הָאֲדָמָה
אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת
חָלָב וּדְבָשׁ :

סדר תפלת ראש השנה :

PRAYERS FOR THE NEW YEAR.

On the Eve of the Festival the usual מִנְחָה is said. If the Festival commences Friday Evening say מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת page 160, till מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב page 166, then say the following. If the Festival is on a Week day the Reader commences בָּרְכוּ page 161.

שלום PEACE. *Cong.* Peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him.

While the Priests chaunt שלום, the Congregation say the following.

יהי רצון May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, to grant my request for the sake of thy holy kindness, and wide-extended mercy; and for the sake of thy great, mighty, and tremendous name, solemnly pronounced by Aaron, and his sons on thy sanctified people; that thou wilt be near unto me when I call, hear my prayer and supplication continually, as thou didst hear the prayer of Jacob, who was perfect in belief of thee! and was therefore called the perfect man; and grant food and sustenance for me, and all my household, liberally, and not sparingly, lawfully, and not illegally, in tranquillity, and not in trouble, from thy bountiful hand, as thou didst give bread for food, and raiment for clothing to our father Jacob, who was called the perfect man; and grant us love, grace, and mercy in thy sight, and in the sight of all those that behold us; and may my words be obedient to thy service; as thou didst appoint the righteous Joseph, when his father invested him with the coat of many colours, to grace, favour, and mercy, in thy sight, and in the sight of all those who beheld him; and perform wonders and miracles for me, for a good sign, and prosper all my ways, and give me a heart to understand, fully comprehend, and perform all the words

שָׁלוֹם. שָׁלוֹם ׀ שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר יְיָ וּרְפָאתִיו:

While the Priests chaunt שלום, the Congregation say the following.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּעֲשֶׂה לְמַעַן קְדֻשַּׁת חֲסָדֶיךָ וְגוֹדֶל רַחֲמֶיךָ הַפְּשׁוּטִים וּלְמַעַן טַהֲרַת שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא בֶּן עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת הַיּוֹצֵא מִפְּסוּקִים שֶׁל בִּרְכַּת כֹּהֲנִים·

These four words are not to be expressed.

אנקת״ם פסת״ם פספסי״ם דיונסי״ם

הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו עַם קְדוֹשֶׁךָ שֶׁתִּהְיֶה קָרוֹב לִי בְּקָרְאִי לָךְ וְתִשְׁמַע תְּפִלָּתִי וְאֶנְקָתִי תָּמִיד כְּשֵׁם שֶׁשָּׁמַעְתָּ אֶנְקַת יַעֲקֹב תְּמִימֶךָ הַנִּקְרָא אִישׁ תָּם· וְתִתֶּן לִי וּלְכָל נַפְשׁוֹת בֵּיתִי מְזוֹנוֹתֵינוּ וּפַרְנָסָתֵנוּ בְּרֶוַח וְלֹא בְצִמְצוּם בְּהֶתֵּר וְלֹא בְאִסּוּר בְּנַחַת וְלֹא בְצַעַר מִתַּחַת יָדְךָ הָרְחָבָה· כְּשֵׁם שֶׁנָּתַתָּ פִּסַּת־לֶחֶם לֶאֱכוֹל וּבֶגֶד לִלְבּוֹשׁ לְיַעֲקֹב אָבִינוּ הַנִּקְרָא אִישׁ תָּם· וְתִתְּנֵנוּ לְאַהֲבָה וּלְחֵן וּלְחֶסֶד בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵינוּ· וְיִהְיוּ דְבָרַי נִשְׁמָעִין לַעֲבוֹדָתֶךָ כְּשֵׁם שֶׁנָּתַתָּ אֶת יוֹסֵף צַדִּיקֶךָ בְּשָׁעָה שֶׁהִלְבִּישׁוֹ אָבִיו כְּתֹנֶת פַּסִּים לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאָיו· וְתַעֲשֶׂה עִמִּי נִפְלָאוֹת וְנִסִּים וּלְטוֹבָה אוֹת· וְתַצְלִיחֵנִי בִּדְרָכַי וְתֵן בְּלִבִּי בִּינָה לְהָבִין וּלְהַשְׂכִּיל וּלְקַיֵּם אֶת כָּל דִּבְרֵי

יאר Make shine. *Cong.* May God be gracious unto us and bless us, and cause his face to shine upon us for ever.

יי The lord. *Cong.* The Lord, the Lord God! merciful and gracious; long-suffering, and abundant in beneficence, and truth.

פניו His face. *Cong.* Turn thou unto me, and be gracious unto me, for I am solitary and afflicted.

אליך Unto thee. *Cong.* Unto thee, O Lord! do I lift up my soul.

ויחנך And be gracious unto thee. *Cong.* Behold, as the eyes of servants look unto the hand of their masters; and the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until he be gracious unto us.

Say רבונו של עולם, as before.

ישא May he lift up. *Cong.* He shall receive a blessing from the Lord, and righteousness from the God of his salvation; and find grace and good understanding in the sight of God and man.

יי The lord. *Cong.* O Lord, have mercy on us; we have trusted in thee; be thou our strength every morning; even our salvation in time of distress.

פניו His face. *Cong.* O Lord! hide not thy face from me; in the day of my trouble, incline thine ear unto me.

אליך Unto thee. *Cong.* Unto thee do I lift up mine eyes, O thou who dwellest in heaven.

וישם And give. *Cong.* And they shall put my name upon the children of Israel, and I will bless them.

לך Thee. *Cong.* Thine, O Lord! is the greatness, power, glory, victory, and majesty; for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as Supreme above all.

יָאֵר אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה׃

יְיָ יְיָ יְיָ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת׃

פָּנָיו פְּנֵה אֵלַי וְחָנֵּנִי כִּי יָחִיד וְעָנִי אָנִי׃

אֵלֶיךָ אֵלֶיךָ יְיָ נַפְשִׁי אֶשָּׂא׃

וִיחֻנֶּךָּ הִנֵּה כְעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ עַד שֶׁיְּחָנֵּנוּ׃

Say רִבּוֹנוֹ שֶׁל עוֹלָם, as before

יִשָּׂא יִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ ׃ וּמְצָא־חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃

יְיָ יְיָ חָנֵּנוּ לְךָ קִוִּינוּ הֱיֵה זְרוֹעָם לַבְּקָרִים אַף־יְשׁוּעָתֵנוּ בְּעֵת צָרָה׃

פָּנָיו אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי בְּיוֹם צַר לִי הַטֵּה־אֵלַי אָזְנֶךָ בְּיוֹם אֶקְרָא מַהֵר עֲנֵנִי׃

אֵלֶיךָ אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיֹּשְׁבִי בַּשָּׁמָיִם׃

וְיָשֵׂם וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃

לְךָ לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל ׀ לְרֹאשׁ׃

The Reader continues the עמידה, and at כהנים in אלהינו he declares aloud, and the Priests say the following Blessing till באהבה.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons, the priests, on thy sanctified people, as expressed.

ברוך Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with the sanctity of Aaron, and commanded us to bless thy people Israel in love.

The following verses are then said, the Reader commencing the first word of each, and the Priests and the Congregation respond.

יברכך May he bless thee. *Cong.* May the Lord who made heaven and earth, bless you from Zion.

יי The lord. *Cong.* O Lord, our Lord, how excellent is thy name in all the earth.

וישמרך And preserve thee. *Cong.* Guard me, O God! for I put my trust in thee.

During the time the כהנים chaunt וישמרך the Congregation say the following.

רבונו של עולם Sovereign of the universe! I am thine, and my dreams are thine; I have dreamt a dream, but know not what it portends. May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, that all my dreams concerning myself, and concerning all Israel, may be for good: whether I have dreamt concerning myself, or whether I have dreamt concerning others; or whether others have dreamt concerning me; if they be good, strengthen and fortify them, that they may be accomplished in me, as were the dreams of the righteous Joseph; and if they require cure, heal them, as thou didst Hezekiah, king of Judah, from his sickness—Miriam, the prophetess, from her leprosy—and as Naaman, from his leprosy;—as the bitter waters of Marah, by the hands of our legislator Moses—and those of Jericho, by the hands of Elisha. And as thou wert pleased to turn the curse of Balaam, the son of Beor, to a blessing, be pleased to convert all my dreams concerning me, and all Israel, to a good end. O guard me, let me be acceptable to thee, and grant me life. Amen.

The Reader continues the עמידה, and at כהנים in אלהינו he declares aloud, and the Priests say the following Blessing till באהבה.

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה׃

The following verses are then said, the Reader commencing the first word of each, and the Priests and the Congregation respond.

יְבָרֶכְךָ   יְבָרֶכְךָ יְיָ מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

יְיָ   יְיָ אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ׃

וְיִשְׁמְרֶךָ   שָׁמְרֵנִי אֵל כִּי חָסִיתִי בָךְ׃

During the time the כהנים chaunt וְיִשְׁמְרֶךָ the Congregation say the following.

רִבּוֹנוֹ שֶׁל עוֹלָם אֲנִי שֶׁלָּךְ וַחֲלוֹמוֹתַי שֶׁלָּךְ׃ חֲלוֹם חָלַמְתִּי וְאֵינִי יוֹדֵעַ מַה הוּא׃ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁיִּהְיוּ כָּל־חֲלוֹמוֹתַי עָלַי וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה׃ בֵּין שֶׁחָלַמְתִּי עַל עַצְמִי וּבֵין שֶׁחָלַמְתִּי עַל־אֲחֵרִים וּבֵין שֶׁחָלְמוּ אֲחֵרִים עָלָי׃ אִם טוֹבִים הֵם חַזְּקֵם וְאַמְּצֵם וְיִתְקַיְּמוּ בִי וּבָהֶם כַּחֲלוֹמוֹת יוֹסֵף הַצַּדִּיק׃ וְאִם צְרִיכִים רְפוּאָה רְפָאֵם כְּחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה מֵחָלְיוֹ וּכְמִרְיָם הַנְּבִיאָה מִצָּרַעְתָּהּ וּכְנַעֲמָן מִצָּרַעְתּוֹ וּכְמֵי מָרָה עַל יְדֵי מֹשֶׁה רַבֵּנוּ וּכְמֵי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע׃ וּכְשֵׁם שֶׁהָפַכְתָּ אֶת־קִלְלַת בִּלְעָם הָרָשָׁע מִקְּלָלָה לִבְרָכָה כֵּן תַּהֲפֹךְ כָּל־חֲלוֹמוֹתַי עָלַי וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה׃ וְתִשְׁמְרֵנִי וּתְחָנֵּנִי וְתִרְצֵנִי׃ אמן

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

Then say "There is none like unto," page 215, and "It is peculiarly," page 217. A mourner says Kaddish, page 74.

BLESSINGS SAID BY THE COHANIM.

When the Priests take their station before the Ark, the following Prayer is said by them and the Congregation.

יהי רצון May it be acceptable before thee, O Lord, our God, and the God of our fathers, that this blessing wherewith—

THE COHANIM SAY—Thou hast commanded us to bless thy people Israel.

THE CONGREGATION SAY—Thou hast commanded the priests to bless us. May it be a perfect blessing, without impediment or iniquity, from henceforth and for evermore.

When the Reader ends O Lord, our God, the following is said by the Congregation, and repeated by the Reader.

ותערב And may our prayer be pleasant in thy presence, as the burnt-offering and sacrifice. We beseech thee, O thou Most Merciful, through thine abundant mercy, to cause thy glory to return to Zion thy city, and the order of the service of offerings to Jerusalem. O that our eyes may behold thy return to Zion with mercy: and there we will serve thee in reverence, as in ancient days, and in former years.

The Congregation say till here.

ברוך Blessed art thou, O Eternal, for thee alone we will serve with reverence.

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

Then say אֵין כֵּאלֹהֵינוּ page 215, עָלֵינוּ page 217. A אָבֵל says קַדִּישׁ page 74.

סֵדֶר נְשִׂיאַת כַּפַּיִם

BLESSINGS SAID WHEN THE PRIESTS GO TO דוכן.

When the Priests take their station in the היכל, the following Prayer is said by them and the Congregation.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּהֵיָה הַבְּרָכָה הַזֹּאת:

The Priest says שֶׁצִּוִּיתָנוּ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל

The Congregation say שֶׁצִּוִּיתָ הַכֹּהֲנִים לְבָרְכֵנוּ

בְּרָכָה שְׁלֵמָה וְלֹא יִהְיֶה בָּהּ מִכְשׁוֹל וְעָוֹן מֵעַתָּה וְעַד עוֹלָם:

When the חזן ends רצה, the following is said by the Congregation and repeated by the Reader.

וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן · אָנָּא רַחוּם בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם · וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: The Congregation say till here

Reader. בָּרוּךְ אַתָּה יְיָ שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד:

by Aaron, and his sons the priests, on thy sanctified people, saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham,] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac] The Lord turn his countenance towards thee, and give thee peace.

For Blessings said by the Cohanim, see page 329.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

The Reader says Kaddish, page 72.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily, I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law; that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר ׃
יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ ׃ Cong. יְהִי רָצוֹן בִּזְכוּת אַבְרָהָם ׃
Reader. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ ׃ Cong. יְהִי רָצוֹן
בִּזְכוּת יִצְחָק ׃ Reader. יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם ׃

For Blessings said by the כֹּהֲנִים see page 329.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ ׃
בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם ׃

The Reader says קַדִּישׁ page 72.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה ׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם ׃ עֲשֵׂה לְמַעַן שְׁמֶךָ ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי ׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי ׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן ׃

For Blessings said by the Cohanim see page 329.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

When the Ameedah is repeated by the Reader the following is said:

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced

For Blessings said by the כֹּהֲנִים see page 329.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

מוֹדִים אֲנַחְנוּ לָךְ׃ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ׃ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ׃ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃ הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ׃ עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

When the שְׁמוֹנֶה עֶשְׂרֵה is repeated by the חַזָּן the following is said:

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ

אלהינו ואלהי אבותינו Our God, and the God of our fathers, [*on the sabbath, say,* we beseech thee to be pleased with our days of rest.] O thou most merciful King! have compassion on us. O thou, who art good and beneficent, be *thou* ready to answer us; return unto us with the multitude of thy tender mercies: for the sake of our ancestors who performed thy will, rebuild thy temple as in the beginning, *and* establish thy sanctuary in its *ancient* place. O shew us its instruction, and cause us to rejoice in its beautiful order. O restore the priests to their service, and the Levites to their song and psalmody. O cause Israel to return to their dwellings, then we will go up, appear in thy presence, and worship thee on the three appointed festivals; as it is written in thy law, three times in the year, shall all thy males appear in the presence of the Eternal, thy God; in the place which he shall choose: even on the feast of unleavened bread, the feast of weeks, and the feast of tabernacles; and none shall appear empty before the Lord; every man shall give according to his ability, even according to the blessing which the Lord thy God hath bestowed upon thee.

והשיאנו O Eternal God! cause us to receive the blessing of thy solemn feasts, to a happy life, peace, joy, and gladness, as thou hast been pleased to declare that thou wilt bless us. [*On the sabbath say,* our God, and the God of our fathers, be pleased to accept our rest.] O sanctify us with thy commandments; and let thy law be our portion. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit [*on the sabbath say,* with love and delight,] with joy and gladness, [*on the sabbath say,* the sabbath, and] thy holy festivals; and grant that all Israel, who sanctify thy name may rejoice thereon. Blessed art thou, O Lord! who sanctifieth [*on the sabbath add,* the sabbath, and] Israel and the seasons.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ טוֹב וּמֵטִיב הִדָּרֶשׁ לָנוּ שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל־מְכוֹנוֹ וְהַרְאֵנוּ בְּבִנְיָנוֹ וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ כַּכָּתוּב בְּתוֹרָתֶךָ שָׁלוֹשׁ פְּעָמִים ׀ בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ׀ יְיָ אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְיָ רֵיקָם׃ אִישׁ כְּמַתְּנַת יָדוֹ כְּבִרְכַּת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ׃

On שבת *add those words without points.*

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ׃ אלהינו ואלהי אבותינו רצה במנוחתנו קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ באהבה וברצון בְּשִׂמְחָה וּבְשָׂשׂוֹן שבת וּמוֹעֲדֵי קָדְשֶׁךָ ׀ וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ ׀ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (השבת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם ׀ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

ומנחתם And their meat-offerings, and drink-offerings, as is said; three-tenth deals for the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for their drink-offerings; and the kid for an atonement, and the two continual offerings according to their institution.

וביום הששי And on the sixth day, ye shall offer eight bullocks, two rams, and fourteen lambs of the first year without blemish.

ומנחתם And their meat-offerings, and drink-offerings, as is said; three-tenth deals for the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for their drink-offerings; and the kid for an atonement, and the two continual offerings according to their institution.

וביום השביעי And on the seventh day, ye shall offer seven bullocks, two rams, and fourteen lambs of the first year, without blemish. *And their meat-offerings, &c.*

ביום השמיני עצרת On the eighth day, ye shall have a solemn assembly; and ye shall do no servile work therein.

והקרבתם And ye shall offer a sacrifice made by fire, for a burnt-offering unto the Lord; one young bullock, one ram, and seven lambs of the first year; without blemish.

ומנחתם And their meat-offerings, and drink-offerings, as is said; three-tenth deals for the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for their drink-offerings; and the kid for an atonement, and the two continual offerings according to their institution.

ישמחו They who observe the sabbath and call it a delight, the people who sanctify the seventh day, shall rejoice in thy kingdom; they shall all be satisfied and delighted with thy goodness; for thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, a memorial of the work of creation.

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

On the Fifth Day of חוֹל הַמּוֹעֵד סֻכּוֹת say—

On הוֹשַׁעְנָה רַבָּא say

וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ · וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

Repeat וּמִנְחָתָם till כְּהִלְכָתָם.

On שְׁמִינִי עֲצֶרֶת and שִׂמְחַת תּוֹרָה say,

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיָי פַּר אֶחָד אַיִל אֶחָד· כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ · וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

On שַׁבָּת say יִשְׂמְחוּ, and on Week Days, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג · עַם מְקַדְּשֵׁי שְׁבִיעִי · כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ · זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

On the Third of the Intermediate Days of Tabernacles say,

וביום הרביעי And on the fourth day ye shall offer ten bullocks, two rams, and fourteen lambs of the first year, without blemish.

ומנחתם And their meat-offerings, and drink-offerings, as is said; three tenth deals for the bullock, and two tenth deals unto the ram and a tenth deal unto the lamb, and the wine for their drink offerings; and the kid for an atonement, and the two continual offerings according to their institution.

וביום החמישי And on the fifth day, ye shall offer nine bullocks, two rams, and fourteen lambs of the first year without blemish.

Repeat from—And their meat offerings—till—according to their institutions—as above.

On the Fourth of the Intermediate Days of Tabernacles say,

וביום החמישי And on the fifth day, ye shall offer nine bullocks, two rams, and fourteen lambs of the first year without blemish.

ומנחתם And their meat offerings, and drink offerings, as is said; three tenth deals for the bullock, and two tenth deals unto the ram, and a tenth deal unto the lamb, and the wine for their drink offerings; and the kid for an atonement, and the two continual offerings according to their institution.

וביום הששי And on the sixth day ye shall offer eight young bullocks, two rams, and fourteen lambs of the first year without blemish.

On the Third Day of חוֹל הַמּוֹעֵד סֻכּוֹת say—

וּבַיּוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

Repeat from וּמִנְחָתָם till כְּהִלְכָתָם as above.

On the Fourth Day of חוֹל הַמּוֹעֵד סֻכּוֹת say—

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:

ומנחתם And their meat-offerings, and drink-offerings as is said; three tenth deals for the bullock, and two tenth deals unto the ram, and a tenth deal unto the lamb, and the wine for their drink offerings; and the kid for an atonement, and the two continual offerings according to their institution.

On Sabbath say "They who observe," page 324, and on Week Days, "Our God, and the God of our fathers," page 325.

On the First of the Intermediate Days of Tabernacles say,

וביום השני And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without blemish.

Repeat from—And their meat-offerings—till—according to their institution—as above.

וביום השלישי And on the third day, ye shall offer eleven bullocks, two rams, fourteen lambs of the first year without blemish.

Repeat from—And their meat offerings—till—according to their institutions—as above.

On the Second of the Intermediate Days of Tabernacles say,

וביום השלישי And on the third day, ye shall offer eleven bullocks, two rams, fourteen lambs of the first year without blemish.

Repeat from—And their meat offerings—till—according to their institutions—as above.

וביום הרביעי And on the fourth day ye shall offer ten bullocks, two rams, and fourteen lambs of the first year, without blemish.

Repeat from—And their meat offerings—till—according to their institutions—as above.

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם׃

On שַׁבָּת say יִשְׂמְחוּ page 324, and on Week Days, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ page 325.

On the First Day of חוֹל הַמּוֹעֵד סֻכּוֹת say—

וּבַיּוֹם הַשֵּׁנִי פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

Repeat from וּמִנְחָתָם till כְּהִלְכָתָם as above.

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

Repeat from וּמִנְחָתָם till כְּהִלְכָתָם as above.

On the Second Day of חוֹל הַמּוֹעֵד סֻכּוֹת say—

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

Repeat from וּמִנְחָתָם till כְּהִלְכָתָם as above.

וּבַיּוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

Repeat from וּמִנְחָתָם till כְּהִלְכָתָם as above.

ומנחתם And their meat-offerings, and drink-offerings, as is said; three-tenth deals for the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for their drink-offerings; and the kid for an atonement, and the two continual offerings according to their institutions.

וביום הבכורים And in the day of the first fruits, when ye bring a new meat-offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work. But ye shall offer the burnt-offering, for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year.

ומנחתם And their meat-offerings, and drink-offerings, as is said; three-tenth deals for the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for their drink-offerings; and the kid for an atonement, and the two continual offerings according to their institution.

ובחמישה עשר And on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work; and ye shall keep a feast unto the Lord seven days.

והקרבתם And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, fourteen lambs of the first year, they shall be without blemish

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ · וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם ׃

On שַׁבָּת say יִשְׂמְחוּ, and on Week Days,

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ

On the Festival of שָׁבֻעוֹת, say this till כְּהִלְכָתָם.

וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיְיָ בְּשָׁבֻעֹתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ ׃ וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיְיָ פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה ׃

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ · וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר · וּשְׁנֵי תְמִידִים כְּהִלְכָתָם ׃

On שַׁבָּת say יִשְׂמְחוּ, and on Week Days,

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ

On the two First Days of סֻכּוֹת, say this till כְּהִלְכָתָם.

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ וְחַגֹּתֶם חַג לַיְיָ שִׁבְעַת יָמִים ׃

וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיְיָ פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִים שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ ׃

the earth: conduct us unto Zion, thy city, with *joyful* song, and unto Jerusalem, the residence of thy holy temple, with everlasting joy. And there will we prepare the offerings enjoined us; *even* the daily *offerings* according to their order, and the additional offerings [*on the sabbath, say,*] the sabbath-day, and. [*On Passover, say,*] on this day of the feast of passover. [*On the feast of Weeks, say,*] on this day of the feast of weeks. [*On Tabernacle, say,*] on this day of the feast of tabernacle. [*On the Eighth Day of the feast of Tabernacle, say,*] on this eighth day of the feast of solemn assembly, will we prepare and offer unto thee with fervent love, according to the behest of thy will, as thou hast commanded in thy law and written, delivered by the hands of thy servant Moses, as specified.

NUMBERS XXVIII.

וביום השבת "And on the Sabbath day, two lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

ובחדש הראשון And on the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation: ye shall do no manner of servile work therein.

והקרבתם And ye shall offer a sacrifice made by fire, for a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without blemish.

כַּנְּם מֵיַרְכְּתֵי־אָרֶץ: וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם: וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת מוּסַף יוֹם

On Sabbath add this השבת הזה ואת מוסף יום

On פֶּסַח say חַג הַמַּצּוֹת הַזֶּה

On שָׁבֻעוֹת say חַג הַשָּׁבֻעוֹת הַזֶּה

On סֻכּוֹת say חַג הַסֻּכּוֹת הַזֶּה

On שְׁמִינִי עֲצֶרֶת and שִׂמְחַת תּוֹרָה say הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי משֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

On שבת add this.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

On the two First Days of פֶּסַח, say this till כְּהִלְכָתָם.

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַייָ: וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the Seventh and Eighth days commence here till כהלכתם.

וְהִקְרַבְתֶּם אִשֶּׁה עוֹלָה לַייָ פָּרִים בְּנֵי בָקָר־שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* the sabbaths for rest, and] solemn days for joy; festivals and seasons for gladness; even [*on the sabbath say,* this day of rest, and]

On Passover, say. This day of the feast of unleavened bread, the time of our redemption.	*On the Feast of Weeks, say.* This day of the feast of weeks, the time of the donation of our law.	*On Tabernacle say.* This day of the feast of tabernacle, the time of our rejoicing.	*On the Eighth Day of the Feast of Tabernacles say.* This eighth day, of the feast of solemn assembly.

the season of our rejoicing; a holy convocation (in love) in commemoration of the departure from Egypt.

ומפני חטאינו But because of our sins, we have been exiled from our native country, and removed far from our own land; so that we are not able to perform our duty in the habitation that thou hast chosen for us, *even* in that magnificent and holy temple in which thy name was called, because of the hand which is stretched out against thy sanctuary. May it please thee, O Eternal! our God and our fathers' God, most merciful King! to return *unto us*, through thine abundant mercy, and to compassionate us, and thy sanctuary: O rebuild it speedily, and exalt its glory. O our Father! and our King! manifest the glory of thy kingdom over us speedily; shine forth, and exalt thyself, in the sight of all living: O gather our dispersions from among the nations, and assemble our outcasts from the extremities of

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ׃

On שבת *add those words without points.*

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שבתות למנוחה ו) מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת יום השבת הזה ואת יום

On פסח Say,	On שבועות Say,	On סכות Say,	On שמיני עצרת & שמחת תורה Say,
חַג הַמַּצּוֹת הַזֶּה · זְמַן חֵרוּתֵֽנוּ	חַג הַשָּׁבֻעוֹת הַזֶּה · זְמַן מַתַּן תּוֹרָתֵֽנוּ	חַג הַסֻּכּוֹת הַזֶּה · זְמַן שִׂמְחָתֵֽנוּ	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה זְמַן שִׂמְחָתֵֽנוּ

באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם׃

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲווֹת לְפָנֶיךָ וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד הַשְּׁלוּחָה בְּמִקְדָּשֶׁךָ׃ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חָי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ

of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law.

Should it be Friday Evening "And the heavens and the earth." "Our God, and the God of our fathers" and "He was the shield of our ancestors," are added before the Sanctification is said. Conclude with "It is peculiarl" and "Extolled."

A Mourner says Kaddish page 74.

ADDITIONAL SERVICE FOR THE FESTIVALS.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou. O Lord! holy God!

הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃

Should it be Friday Evening וַיְכֻלּוּ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ and מָגֵן אָבוֹת are added before קַדִּישׁ is said. Conclude with עָלֵינוּ and יִגְדַּל.

A Mourner says קַדִּישׁ page 74

תלפת מוסף לרגלים

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From מוסף שמיני עצרת until the first day of פסח this is added.

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

When the חזן repeats the עמידה, קדושת בעריצך is added Vide, page 229. Sabbath Additional Service.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people, saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace.

To שחרית say this.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

To מנחה and ערבית say this.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

On Mornings the following is said—

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

Afternoons and Evenings say—

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי־אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

The Reader says קַדִּישׁ page 72.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם׃ עֲשֵׂה לְמַעַן שְׁמֶךָ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

To שחרית and מנחה the Congregation say this מודים while the Reader says the other.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace. [*On Passover, say,* on this day of the feast of unleavened bread.] [*On Pentecost say,* on this festival of the weeks.] [*On Tabernacles, say,* on this day of the feast of Tabernacles.] [*On the 8th. and 9th. of Tabernacle say,* on this eighth day of the feast of solemn assembly.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

והשיאנו O Eternal God! cause us to receive the blessing of thy solemn feasts, to a happy life, peace, joy, and gladness, as thou hast been pleased to declare that thou wilt bless us. [*On the sabbath say,* our God, and the God of our fathers, be pleased to accept our rest.] O sanctify us with thy commandments; and let thy law be our portion. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit [*on the sabbath say,* with love and delight,] with joy and gladness, [*on the sabbath say,* the sabbath, and] thy holy festivals; and grant that all Israel, who sanctify thy name may rejoice thereon. Blessed art thou, O Lord! who sanctifieth [*on the sabbath add,* the sabbath, and] Israel and the seasons.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ · וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ · לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On שָׁבֻעוֹת *say* חַג הַשָּׁבֻעוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

On שְׁמִינִי עֲצֶרֶת *and* שִׂמְחַת תּוֹרָה *say* הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ · וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה :

On שבת *add those words without points,*

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ : אלהינו ואלהי אבותינו רצה במנוחתנו קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ באהבה וברצון בְּשִׂמְחָה וּבְשָׂשׂוֹן שבת וּמוֹעֲדֵי קָדְשֶׁךָ · וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (השבת ו) יִשְׂרָאֵל וְהַזְּמַנִּים :

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.*

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* the sabbaths for rest, and] solemn days for joy; festivals and seasons for gladness; even [*on the sabbath say,* this day of rest, and]

On Passover, say. This day of the feast of unleavened bread, the time of our redemption.	*On the Feast of Weeks, say.* This day of the feast of weeks, the time of the donation of our law.	*On Tabernacle say.* This day of the feast of tabernacle, the time of our rejoicing.	*On the Eighth Day of the Feast of Tabernacles say.* This eighth day, of the feast of solemn assembly.

the season of our rejoicing; a holy convocation (in love) in commemoration of the departure from Egypt.

ותודיענו *Thou, O Eternal, our God! causest us to know thy excellent judgments, and didst teach us statutes, how to act agreeable to thy will; thou, O Eternal, our God! didst also give us perfect ordinances, a law of truth, and wholesome statutes, and precepts; thou causest us to possess joyful seasons, holy days and festivals, for free-will offerings; thou causest us to inherit the sanctity of the sabbath day, and the dignity of the festivals, and commandest the solemnization thereof. Thou, O Eternal, our God! who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. between the sanctified sabbath to the sanctified holy days thou separated; and the seventh day from the six days of work thou sanctified; and thou separated and sanctified thy people Israel with thy holiness.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים · אָהַבְתָּ אוֹתָנוּ · וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ ׃

On שבת add those words without points.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שבתות למנוחה ו מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת יום השבת הזה ואת יוֹם

On פסח *Say,*	*On* שבועות *Say,*	*On* סכות *Say,*	*On* שמיני עצרת & שמחת תורה *Say,*
חַג הַמַּצּוֹת הַזֶּה · זְמַן חֵרוּתֵנוּ	חַג הַשָּׁבֻעוֹת הַזֶּה · זְמַן מַתַּן תּוֹרָתֵנוּ	חַג הַסֻּכּוֹת הַזֶּה · זְמַן שִׂמְחָתֵנוּ	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ

באהבה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם ׃

If either of the Holydays happen on Saturday night, the following is added before וַתִּתֶּן לָנוּ·

וַתּוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת מִשְׁפְּטֵי צִדְקֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה · וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל · וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לַחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ · הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ ׃

SERVICE FOR THE FESTIVALS.

ORDER OF PRAYERS FOR THE PASSOVER, FEAST OF WEEKS, TABERNACLES, AND EIGHTH DAY OF SOLEMN ASSEMBLY.

On the Eve of the Festival the usual afternoon service is said. If the Festival commences Friday Evening say "A Psalm or Song for the Sabbath Day." page 160, on Week day nights "Blessed," page 161, but in both instances continue till "Unto the children of Israel," page 166, after which say the following :—

AMEEDAH FOR EVENING, MORNING, AND AFTERNOON SERVICE FOR THE FESTIVALS.

This Ameedah is said in the Evening, Morning, and Afternoon Service of Passover. Feast of Weeks, Tabernacles, and Eighth-day Feast of Solemn Assembly; the Intermediate Days of Passover and Tabernacles excepted.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

סדר המועדים והרגלים

ORDER OF PRAYERS FOR THE PASSOVER, FEAST OF WEEKS, TABERNACLES, AND EIGHTH DAY OF SOLEMN ASSEMBLY.

On the Eve of the Festival the usual מִנְחָה is said. If Friday Evening commence the Festival מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת page 160, is said, on Week day nights בָּרְכוּ page 161, but in both instances continue till אֶל־בְּנֵי יִשְׂרָאֵל page 166, after which say the following:—

עמידה למעריב שחרית ולמנחה לשלש רגלים

This Ameedah is said in the Evening, Morning, and Afternoon Service of Passover. Feast of Weeks, Tabernacles, and Eighth-day Feast of Solemn Assembly; the Intermediate Days of Passover and Tabernacles excepted.

אדני שפתי תפתח ופי יגיד תהלתך:

ברוך אתה יי אלהינו ואלהי אבותינו אלהי אברהם אלהי יצחק ואלהי יעקב האל הגדול הגבור והנורא אל עליון גומל חסדים טובים וקנה הכל וזוכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה · מלך עוזר ומושיע ומגן · ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע ·

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

משיב הרוח ומוריד הגשם:

In the Repetition of the שמונה עשרה by the חזן בקדש is said page 230.

מכלכל חיים בחסד מחיה מתים ברחמים רבים סומך נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני עפר · מי כמוך בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה · ונאמן אתה להחיות מתים · ברוך אתה יי מחיה המתים:

אתה קדוש ושמך קדוש וקדושים בכל־יום יהללוך סלה · ברוך אתה יי האל הקדוש:

On Saturday Night—Who hath maintained us—is said after—Who divideth between holy and holy.

* ברוך Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us to enjoy this season.

On Saturday Night the following is added:—

ברוך Blessed art thou, O Lord, our God, King of the universe, who createst the light of the fire.

ברוך Blessed art thou, O Lord, our God! King of the universe; who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Between the sanctified sabbath and the sanctified holy days thou separated; and the seventh day from the six days of work thou sanctified; and thou separated and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord! who divideth between holy and holy.

On Saturday Night say—Who hath maintained us—here instead of above

When the Sanctification is said in the Tabernacle, this Blessing is said previous to Who hath maintained us.

ברוך Blessed art thou, O Lord, our God! King of the universe, who hath sanctified us with thy commandments, and commanded us to dwell in booths.

On leaving the Tabernacle on the Eighth Day of the Festival say—

יהי רצון May it be willed before thee, O Lord, my God! and the God of my ancestors, as I have performed my duty for the honor of thy name, so make me dwell for the future in the tabernacle of the leviathan.

* This blessing is said on the following occasions:—the two first nights of Passover, the two nights of the Feast of Weeks, the two first nights of Tabernacles, and on the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

On Saturday Night שֶׁהֶחֱיָנוּ is said after בֵּין קֹדֶשׁ לְקֹדֶשׁ·

*בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

On Saturday Night the following is added—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים· בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה· בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ· וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ· הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ· בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ׃

On Saturday Night say שֶׁהֶחֱיָנוּ here instead of above.

When קִדּוּשׁ is said in the סֻכָּה or Tabernacle, this Blessing is said previous to שֶׁהֶחֱיָנוּ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה׃

On leaving the סֻכָּה on the Eighth Day of the Festival say—

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ כְּשֵׁם שֶׁקִּיַּמְתִּי וְיָשַׁבְתִּי בַּסֻּכָּה זוּ כֵּן אֶזְכֶּה לַשָּׁנָה הַבָּאָה לֵישֵׁב בְּסֻכַּת עוֹר שֶׁל לִוְיָתָן׃

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* שֶׁהֶחֱיָנוּ is said on the following occasions:—the two first nights of פֶּסַח, the two nights of שָׁבוּעוֹת, the two nights of סֻכּוֹת and on שְׁמִינִי עֲצֶרֶת and שִׂמְחַת תּוֹרָה·

When the Festival occurs on the Sabbath begin here

And it was evening, and it was morning.

יום הששי On the sixth day the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because he thereon rested from all his work, which he created and made.

By permission of ye Rabbins.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and vouchsafe unto us, O Lord, our God! in love, (*on the sabbath say*, this sabbath-day of repose, and) solemn feasts to rejoice, with festivals and times for gladness, (*on the sabbath say*, this sabbath-day and,

On Passover, say.	*On the Feast of Weeks, say.*	*On Tabernacle say.*	*On the Eighth Day of the Feast of Tabernacles say.*
This day of the feast of unleavened bread, the time of our redemption.	This day of the feast of weeks, the time of the donation of our law.	This day of the feast of tabernacle, the time of our rejoicing.	This eighth day, of the feast of solemn assembly.

the season of our rejoicing; a holy convocation (in love) in commemoration of the departure from Egypt: for thou hast selected us, and sanctified us from all other people; (sabbath) and thy seasons with (love and favour), joy and gladness, thou causest us to inherit. Blessed art thou, O Lord! the sanctifier of (the sabbath and) Israel and the seasons.

When the Festival occurs on Sabbath begin here

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשִּׁשִּׁי׃ וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

When the Festival occurs in the Week-Days, begin here

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי׃

*בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן׃

On שבת *add those words without points,*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו · וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שבתות למנוחה ו) מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת־יוֹם (השבת הזה ואת יום)

On פסח *Say,*	*On* שבועות *Say,*	*On* סכות *Say,*	*On* שמיני עצרת & שמחת תורה *Say,*
חַג הַמַּצּוֹת הַזֶּה · זְמַן חֵרוּתֵנוּ	חַג הַשָּׁבֻעוֹת הַזֶּה · זְמַן מַתַּן תּוֹרָתֵנוּ	חַג הַסֻּכּוֹת הַזֶּה · זְמַן שִׂמְחָתֵנוּ	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה וּזְמַן שִׂמְחָתֵנוּ

(באהבה) מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם · כִּי־בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים (ושבת ו) מוֹעֲדֵי קָדְשֶׁךָ (באהבה וברצון) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (השבת ו) יִשְׂרָאֵל וְהַזְּמַנִּים׃

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* In the Synagogue the Reader always commences קידוש with ברוך אתה·
On the two first nights פֶּסַח, קִידּוּשׁ is not said by the Reader in the Synagogue.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

Then say "It is peculiarly," page 73. A mourner says Kaddish, page 74. Say "Bless, O my soul," page 232.

LAWS CONCERNING ערוב תבשילין.

Should the eve of any holyday occur on Wednesday or Thursday, the following ceremonial is observed. On the eve of the holiday the master of every household takes a whole cake, and a piece of fish, meat, or roasted egg, and having given them to a bystander, says as follows:—

ברוך Blessed art thou, O Lord, our God! King of the universe, who hath sanctified us with thy commandments, and commanded us respecting preparatory mixture.

בהדין By having thus commenced to prepare eatable mixtures, it shall be allowable for us to continue to bake, boil, and to keep victuals warm; to light up lights, and to do and prepare all things necessary, on the day of the festival for the sabbath day; for us and for all (Israel) that dwell in this city.

Previous to going to Synagogue the lamp is lighted as on Sabbath, when the following is said.

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the light for the holyday.

SANCTIFICATION FOR THE FESTIVALS.

In the Synagogue the Reader always commences the Sanctification with—Blessed art thou. On the two first nights of Passover the Sanctification is not said by the Reader in the Synagogue.

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

Then say עָלֵינוּ page 73. An אָבֵל says קַדִּישׁ page 74. Say בָּרְכִי נַפְשִׁי page 233.

סדר ערוב תבשילין ודיניו

Should the eve of any holyday occur on Wednesday or Thursday, the following ceremonial is observed. On עֶרֶב יוֹם טוֹב the master of every household takes a whole cake, and a piece of fish, meat, or roasted egg, and having given them to a bystander, says as follows:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

בַּהֲדֵין עֵרוּבָא יְהֵא שָׁרֵא לָנָא לְמֵיפָא וּלְבַשָּׁלָא וּלְאַטְמָנָא וּלְאַדְלָקָא שְׁרָגָא וּלְמֶעְבַּד כָּל־צָרְכָנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא לָנוּ וּלְכָל־הַדָּרִים בָּעִיר הַזֹּאת:

Previous to going to Synagogue the lamp is lighted as on Sabbath, when the following is said.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

סדר קדוש לרגלים

In the Synagogue the Reader always commences קִדּוּשׁ with בָּרוּךְ אַתָּה. On the two first nights of פֶּסַח, קִדּוּשׁ it is not said by the Reader in the Synagogue.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people,

מודים אֲנַחְנוּ לָךְ • שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ • אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ • עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם • הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ :

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ • עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת :

On חֲנֻכָּה add עַל הַנִּסִּים, vide page 50.

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד :

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה • בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת :

When the חזן repeats the עמידה to שחרית the following is added.

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר :

according to their order, and the additional offerings of this day of the new moon will we also prepare and offer before thee in love, as thou wast pleased to command, and as thou hast written in thy law concerning us, by the hands of thy servant Moses, who received it from thy glorious mouth; as it is said:—

ובראשי חדשיכם "And on the beginnings of your months ye shall offer as a burnt-offering unto the Lord, two young bullocks, and one ram, seven lambs of the first year without blemish." And their meat-offerings, and drink-offerings, as ordained, three-tenth deals for the bull, two tenth-deals for the ram, and one tenth-deal for *each* lamb, with wine for their drink-offerings; two kids for an atonement, and the continual *burnt-offerings*, according to their institution.

אלהינו Our God, and the God of our fathers, renew this month for us, for good, and for a blessing, joy, and gladness; salvation, and comfort; maintenance, and sustenance; life, and peace; pardon of sin, and forgiveness of iniquity. *(in leap-year add*, and for the atonement of transgression.) For thou hast chosen thy people Israel above all nations, and hast appointed them to observe the statutes of the beginning of the months. Blessed art thou, O Lord! who sanctifieth Israel, and the beginning of the months.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

כְּהִלְכָתָם: וְאֶת־מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל־יְדֵי משֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיְיָ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר שְׁלשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ ׃ חַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה ׃ לְטוֹבָה וְלִבְרָכָה ׃ לְשָׂשׂוֹן וּלְשִׂמְחָה ׃ לִישׁוּעָה וּלְנֶחָמָה ׃ לְפַרְנָסָה וּלְכַלְכָּלָה ׃ לְחַיִּים וּלְשָׁלוֹם ׃ לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (*in leap year add* וּלְכַפָּרַת פָּשַׁע) כִּי־בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל־הָאֻמּוֹת ׃ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ ׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם ׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים ׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and thy name is holy, and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

ובראשי חדשיכם The beginning of months didst thou ordain thy people to observe, for a season of expiation for their generations; when they offered before thee free-will offerings, to make atonement for them; it was a memorial for all of them, and a salvation for their soul from the power of the enemy. O establish a new altar in Zion, that we may thereon offer the burnt-offering of the new moon; we also will offer kids of goats for free-will offerings, and all of us will rejoice in the service of thy holy temple, and make thy city resound with the songs of thy servant David, as they were rehearsed before thine altar. O grant us everlasting love, and remember the covenant of the fathers unto the children. O conduct us unto Zion thy city, with joyful song, and to Jerusalem, the house of thy sanctuary, with everlasting joy. And there in thy presence, will we perform the offerings enjoined us; even the continual burnt-offerings,

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From שְׁמִינִי עֲצֶרֶת until the First Day of פֶּסַח add

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃

בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

The Reader adds קְדוּשָׁה vide page 44.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃

בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

רָאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתָתָּ׃ זְמַן כַּפָּרָה לְכָל־תּוֹלְדוֹתָם׃ בִּהְיוֹתָם מַקְרִיבִים לְפָנֶיךָ זִבְחֵי רָצוֹן וּשְׂעִירֵי חַטָּאת לְכַפֵּר בַּעֲדָם׃ זִכָּרוֹן לְכֻלָּם יִהְיוּ וּתְשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנֵא׃ מִזְבֵּחַ חָדָשׁ בְּצִיּוֹן תָּכִין׃ וְעוֹלַת רֹאשׁ חֹדֶשׁ נַעֲלֶה עָלָיו וּשְׂעִירֵי עִזִּים נַעֲשֶׂה בְרָצוֹן׃ וּבַעֲבוֹדַת בֵּית הַמִּקְדָּשׁ נִשְׂמַח כֻּלָּנוּ׃ וּבְשִׁירֵי דָוִד עַבְדְּךָ הַנִּשְׁמָעִים בְּעִירֶךָ׃ הָאֲמוּרִים לִפְנֵי מִזְבְּחֶךָ׃ אַהֲבַת עוֹלָם תָּבִיא לָהֶם׃ וּבְרִית אָבוֹת לַבָּנִים תִּזְכּוֹר׃ וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם׃ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים

ובראשי חדשיכם "And on the beginnings of your months ye shall offer as a burnt-offering unto the Lord, two young bullocks, and one ram, seven sheep of the first year without blemish; and three tenth parts of fine flour for a meat-offering mingled with oil, for one bullock, and two tenth parts of fine flour for a meat-offering mingled with oil, for one ram; and a tenth part of fine flour mingled with oil for a meat-offering, for every sheep, for a burnt-offering of a sweet-savour, a sacrifice made by fire unto the Lord. And their drink-offerings shall be half a hin of wine for each bullock, and the third part of a hin for the ram; and the fourth part of a hin for every sheep: this is the burnt-offering of every month throughout the months of the year. And one goat for a sin-offering unto the Lord; besides the continual burnt-offering shall it be offered with its drink-offering."

The Reader here says חצי קדיש and the ספר is put into the Ark; then say אשרי and ובא לציון ommitting למנצח—חצי קדיש is said by the Reader—the תפילין are removed, and the following שמונה עשרה, called מוסף, is said by the Congregation, and repeated by the Reader as usual.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַייָ פָּרִים בְּנֵי־בָקָר
שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃
וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לָאַיִל הָאֶחָד׃
וְעִשָּׂרֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד
עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַייָ׃ וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה
לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן
זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה׃ וּשְׂעִיר עִזִּים
אֶחָד לְחַטָּאת לַייָ עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ׃

The Reader here says חֲצִי קַדִּישׁ and the סֵפֶר is put into the Ark; then say אַשְׁרֵי and וּבָא לְצִיּוֹן ommitting חֲצִי קַדִּישׁ—לַמְנַצֵּחַ is said by the Reader—the תְּפִלִּין are removed, and the following שְׁמוֹנֶה עֶשְׂרֵה, called מוּסָף, is said by the Congregation, and repeated by the Reader as usual.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה · מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמָגֵן · בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

The ספר תורה or Roll of the Law, is taken from the Ark, and the following Chapter from Numbers is read to Four Persons, who are called for that purpose; in the following order:—to the כהן from וידבר till עולה תמיד to the לוי repeating from ואמרתה till רביעת ההין; to the שלישי till ונסכה and to the רביעי till יעשה ונסכו.

For Prayers said while conducting the ספר תורה from and to the Ark, vide סדר קריאת תורה page 65

NUMBERS XXVIII.

וידבר And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, my bread of my sacrifices consumed by fire, for a sweet savour unto me, shalt ye observe to offer unto me in its due season. Say also unto them, This is the offering made by fire which ye shall offer unto the Lord: two sheep of the first year without blemish, every day, for a continual burnt-offering. The one sheep shalt thou offer in the morning, and the other sheep shalt thou offer toward evening; and a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt-offering, which was ordained on Mount Sinai, for a sweet savour, an offering made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out for a drink-offering to the Lord. And the other sheep shalt thou offer toward evening, as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, an offering made by fire of a sweet savour unto the Lord.

NUMBERS XXVIII.

וביום השבת "And on the Sabbath day, two sheep of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

The סֵפֶר תּוֹרָה or Roll of the Law, is taken from the Ark, and the following Chapter from Numbers is read to Four Persons, who are called for that purpose; in the following order:—to the כֹּהֵן from וַיְדַבֵּר till עוֹלָה תָמִיד to the לֵוִי, repeating from וְאָמַרְתָּ till רְבִיעִת הַהִין; to the שְׁלִישִׁי till וְנִסְכּוֹ יֵעָשֶׂה and to the רְבִיעִי till וְנִסְכָּהּ.

For Prayers said while conducting the סֵפֶר תּוֹרָה from and to the Ark, vide סֵדֶר קְרִיאַת הַתּוֹרָה page 65.

Numb. xxviii. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃ וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד׃ אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין׃ עֹלַת תָּמִיד הָעֲשֻׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃

Numb. xxviii. וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

I will praise thee, for thou hast answered me, and art become my salvation. *(This is Repeated.)* The stone which the builders rejected, is become the chief corner-stone. (*repeat.*) This is from the Lord; it is marvellous in our eyes. (*repeat.*) This is the day which the Lord hath appointed, we will rejoice and be glad thereon. (*repeat.*)

אנא O Lord! save us now, we beseech thee. O Lord! save us now we beseech thee.

אנא O Lord! cause us to prosper, we beseech thee. O Lord! cause us to prosper, we beseech thee.

ברוך הבא Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord. *(This line is Repeated.)* The Lord is God, he giveth us light; bring hither the sacrifice bound with myrtles, even to the horns of the altar. *(repeat.)* Thou art my God! and I will thank thee; my God! I will extol thee. *(repeat.)* Give thanks unto the Lord, for he is good; for his mercy endureth for ever. (*repeat.*)

יהללוך All thy works, O Lord! shall praise thee; thy pious servants, with the righteous, who perform thy will, and thy people, the house of Israel, shall altogether, with joyful song, thank, bless, praise, and glorify thy glorious name; for to thee it is proper to offer thanksgiving, and it is pleasant to sing praise to thy name; for thou art God from everlasting to everlasting. Blessed art thou, O Lord! the King adored with praises.

The חזן says קדיש שלם page 72.

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה׃ *This is Repeated*
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃ *repeat*
מֵאֵת יְיָ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃ *repeat*
זֶה־הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ׃ *repeat*

The same rule is observed here, as by **הודו.**

אָנָּא יְיָ הוֹשִׁיעָה נָּא׃ אָנָּא יְיָ הוֹשִׁיעָה נָּא׃
אָנָּא יְיָ הַצְלִיחָה נָא׃ אָנָּא יְיָ הַצְלִיחָה נָא׃

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ׃ *This line is repeated.*
אֵל ׀ יְיָ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ׃ *repeat* אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ׃ *repeat*
הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃ *repeat*

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ׃ וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל׃ בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

The Reader says קַדִּישׁ page 72.

On חֲנֻכָּה the Reader says קַדִּישׁ page 36.

PSALM CXVII.

הללו את־יי Praise the Lord, all ye nations; praise him, all ye people. For great is his merciful kindness towards us; and the truth of the Lord endureth for ever. Hallelujah.

PSALM CXVIII.

הודו ליי O give thanks unto the Lord, for he is good; for his mercy endureth for ever

Let Israel now say, that his mercy endureth for ever

Let the house of Aaron now say, that his mercy endureth for ever.

Let those who fear the Lord now say, that his mercy endureth for ever.

מן־המצר In distress I called on the Lord, and the Lord answered me with enlargement. The Lord is for me, I will not fear; what can man do unto me? The Lord is with me, and is my help; I therefore shall see my desire on those who hate me. It is better to trust in the Lord, than to rely on man. It is better to trust in the Lord, than to rely on princes. All nations compassed me about; but in the name of the Lord will I cut them off. They surrounded me, yea, they compassed me about; but in the name of the Lord will I cut them off. They compassed me about like bees, they flashed up as the fire of thorns; but in the name of the Lord will I cut them off. Thou hast thrust sore at me, that I might fall; but the Lord supported me. The Lord is my strength and song, and he is become my salvation. The voice of song and salvation is in the tabernacles of the righteous. "The right hand of the Lord hath done valiantly. The right hand of the Lord is exalted; tho right hand of the Lord hath done valiantly." I shall not die, but live and declare the works of the Lord. He hath indeed chastised me, but he hath not given me over unto death. Open for me the gates of righteousness, that I may enter through them, to praise the Lord. This is the gate of the Lord, into which the righteous shall enter.

Ps. cxvii. הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃
כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְיָ לְעוֹלָם הַלְלוּיָהּ׃

The following verses are chaunted by the Reader, the Congregation responding every verse—

הוֹדוּ לַייָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ׃

מִן־הַמֵּצַר קָרָאתִי יָּהּ עָנָנִי בַמֶּרְחַבְיָהּ׃ יְיָ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם׃ יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃ טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בָּאָדָם׃ טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בִּנְדִיבִים׃ כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם׃ סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם׃ סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילַם׃ דָּחֹה דְחִיתַנִי לִנְפֹּל וַייָ עֲזָרָנִי׃ עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה׃ קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְיָ עֹשָׂה חָיִל׃ יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל׃ לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי־יָהּ׃ יַסֹּר יִסְּרַנִּי יָּהּ וְלַמָּוֶת לֹא נְתָנָנִי׃ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא בָם אוֹדֶה יָהּ׃ זֶה הַשַּׁעַר לַייָ צַדִּיקִים יָבֹאוּ בוֹ׃

PSALM CXVI.

יי זכרנו The Lord hath ever been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron. He will bless those that fear the Lord, both small and great. May the Lord increase you more and more, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, nor they who descend into the silent grave. But we will bless the Lord from henceforth, and for evermore. Hallelujah.

PSALM CXVII.

אהבתי [O how do I love the Lord! for he hath graciously heard my voice, and my supplications. For he hath inclined his ear unto me, therefore will I call upon him while I live. The struggles of death compassed me, and the pangs of the grave seized me; I was entangled in trouble and sorrow, I then called upon the name of the Lord, O Lord, I beseech thee, deliver my soul. The Lord is gracious and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he saved me. Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, my eyes from tears, and my feet from falling. I yet will walk before the Lord in the land of the living. I firmly believed, therefore have I spoken with confidence, although I was greatly afflicted. In my haste I said, All men are liars.]

מה־אשיב ליי What shall I render unto the Lord, for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. My vows I will pay unto the Lord, now in the presence of all his people. Grievous in the sight of the Lord is the death of his pious servants. O Lord! truly I am thy servant; I am thy servant, the son of thine handmaid thou hast loosed my bonds. Unto thee will I offer a sacrifice of thanksgiving; I will also call on the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem! Hallelujah.

Ps. cxvi. יְיָ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן׃ יְבָרֵךְ יִרְאֵי יְיָ הַקְּטַנִּים עִם־הַגְּדֹלִים׃ יֹסֵף יְיָ עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם׃ בְּרוּכִים אַתֶּם לַייָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃ הַשָּׁמַיִם שָׁמַיִם לַייָ וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם׃ לֹא־הַמֵּתִים יְהַלְלוּ־יָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה׃ וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃

On רֹאשׁ חֹדֶשׁ and the six last days of פֶּסַח omit the following.

Ps. cxvii. אָהַבְתִּי כִּי־יִשְׁמַע יְיָ אֶת־קוֹלִי תַּחֲנוּנָי׃ כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא׃ אֲפָפוּנִי חֶבְלֵי־מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא׃ וּבְשֵׁם־יְיָ אֶקְרָא אָנָּה יְיָ מַלְּטָה נַפְשִׁי׃ חַנּוּן יְיָ וְצַדִּיק וֵאלֹהֵינוּ מְרַחֵם׃ שֹׁמֵר פְּתָאִים יְיָ דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ׃ שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי־יְיָ גָּמַל עָלָיְכִי׃ כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דִּמְעָה אֶת־רַגְלִי מִדֶּחִי׃ אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים׃ הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד׃ אֲנִי אָמַרְתִּי בְחָפְזִי כָּל־הָאָדָם כֹּזֵב׃

מָה־אָשִׁיב לַייָ כָּל־תַּגְמוּלוֹהִי עָלָי׃ כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא׃ נְדָרַי לַייָ אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ׃ יָקָר בְּעֵינֵי יְיָ הַמָּוְתָה לַחֲסִידָיו׃ אָנָּה יְיָ כִּי־אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי׃ לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא׃ נְדָרַי לַייָ אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ׃ בְּחַצְרוֹת בֵּית יְיָ בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ׃

is like unto the Lord our God, who dwelleth on high? Who condescendeth to view the things transacted in heaven and on earth? He raiseth the poor from the dust, and lifteth up the needy from the dunghill. That he may set them with princes of his people. He maketh the barren woman to dwell in the midst of her household, the joyful mother of children. Hallelujah.

PSALM CXIV.

בצאת ישראל When Israel went forth from Egypt, and the house of Jacob from a people of strange language, Judah became his sanctuary, and Israel his dominion. The sea beheld, and fled; Jordan was driven back. The mountains skipped like rams, and the hills like the young of the sheep. What aileth thee, O sea! that thou fleest? thou, O Jordan! that thou art driven back? Ye mountains, that ye skip like rams; and ye hills like the young of the sheep? At the presence of the Lord the earth trembleth; at the presence of the God of Jacob; who turneth the rock into a pool of water, the flint into a fountain of waters.

PSALM CXV

לא לנו [Not for our sake, O Lord! not for our sake, but unto thy name give glory, for the sake of thy mercy and truth. Wherefore should the nations say, Where now is their God? But our God is in the heavens, and hath made whatsoever he pleased. Their idols are silver and gold the work of the hands of men. Mouths they have, but speak not; eyes they have, but see not; ears they have, but hear not; nostrils they have, but smell not. They have hands, but feel not; they have feet, but walk not; neither is utterance in their throat. May those who make them, become like them, so shall all those who trust in them. O Israel! trust thou in the Lord, he is thy help and shield. O house of Aaron! trust in the Lord, he is your help and shield. Ye who fear the Lord! trust in the Lord, he is your help and shield.]

כְּבוֹדוֹ: מִי כַּיְיָ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָֽׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַֽיִם וּבָאָֽרֶץ: מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי ׀ עֲקֶֽרֶת הַבַּֽיִת אֵם־הַבָּנִים שְׂמֵחָה הַֽלְלוּיָהּ:

Ps. cxiv. בְּצֵאת יִשְׂרָאֵל מִמִּצְרָֽיִם בֵּית יַֽעֲקֹב מֵעַם לֹעֵז: הָֽיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר: הֶֽהָרִים רָֽקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן: מַה־לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶֽהָרִים תִּרְקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן: מִלִּפְנֵי אָדוֹן חֽוּלִי אָֽרֶץ: מִלִּפְנֵי אֱלֽוֹהַּ יַֽעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָֽיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָֽיִם:

On רֹאשׁ חֹֽדֶשׁ and the six last days of פֶּֽסַח, omit the following.

Ps. cxv. לֹא לָֽנוּ יְיָ לֹא לָֽנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּֽךָ: לָֽמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם: וֵֽאלֹהֵינוּ בַשָּׁמָֽיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה: עֲצַבֵּיהֶם כֶּֽסֶף וְזָהָב מַֽעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יְדַבֵּֽרוּ עֵינַֽיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַֽיִם לָהֶם וְלֹא יִשְׁמָֽעוּ אַף לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּֽכוּ לֹא־יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵֽחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּיְיָ עֶזְרָם וּמָֽגִנָּם הוּא: בֵּית אַֽהֲרֹן בִּטְחוּ בַיְיָ עֶזְרָם וּמָֽגִנָּם הוּא: יִרְאֵי יְיָ בִּטְחוּ בַיְיָ עֶזְרָם וּמָֽגִנָּם הוּא:

The citron is taken in the left hand and the palm-branch in the right, and both being placed together, the following Blessing is said. "Who hast maintained us," is only said on the first day, except it be on Sabbath, when the citron and the palm branch not being used it is said on the second day.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and didst command us to take the palm-branch.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast maintained us, and preserved us to enjoy this season.

ORDER OF PRAYERS ON THE DAY OF THE NEW MOON.—THE HALLEL.

During Passover, the Feast of Weeks, Tabernacles, and Feast of Dedication the whole of Hallel is said; but on Roth Hodesh and the last six days of Passover, "Not for our sake," and "O how do I love," are omitted. In the house of mourning, Hallel is not said, but should be said by the parties when they return home. On the Intermediate Days of Tabernacles the Phylacteries are taken off previous to Hallel; on Roth Hodesh and Hanucah after "Happy are they," and on the Intermediate days of Passover previous to reading the portion of "Ye shall offer."

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to read the Hallel.

הללויה Praise ye the Lord. Praise, O ye servants of the Lord, praise ye the name of the Lord. Blessed be the name of the Lord, from henceforth and for evermore. From the rising of the sun, unto the going down thereof, the Lord's name is praised. High above all nations is the Lord, and his glory is above the heavens. Who

The אֶתְרוֹג is taken in the left hand, and the לוּלָב in the right, and both being placed together, the following Blessing is said. שֶׁהֶחֱיָנוּ is only said on the first day, except it be on Sabbath, when the אֶתְרוֹג and לוּלָב not being used שֶׁהֶחֱיָנוּ is said on the second day.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל־נְטִילַת לוּלָב:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

סדר תפלת ראש חדש והלל

During פֶּסַח, שָׁבוּעוֹת, סֻכּוֹת, and חֲנֻכָּה, the whole of הַלֵּל is said; but on רֹאשׁ חֹדֶשׁ and the last six days of פֶּסַח, לֹא לָנוּ and אָהַבְתִּי are omitted. In the house of mourning, הַלֵּל is not said, but should be said by the parties when they return home. On חוֹל הַמּוֹעֵד סֻכּוֹת the תְּפִלִּין are taken off previous to הַלֵּל on רֹאשׁ חֹדֶשׁ and חֲנֻכָּה after אַשְׁרֵי, and on חוֹל הַמּוֹעֵד פֶּסַח previous to reading the portion of וְהִקְרַבְתֶּם.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרוֹא אֶת־הַהַלֵּל:

Ps. cxiii. הַלְלוּיָהּ | הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ: יְהִי
שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־
מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־גּוֹיִם | יְיָ עַל־הַשָּׁמַיִם

salvation among all nations. All people shall praise thee, O God! all people shall give thanks unto thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations of the earth. Selah. All people shall praise thee, O God! all people shall give thanks unto thee. Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us, and all parts of the earth shall fear him.

Before saying the Blessing with the Palm-branch say the following.

PRAYERS FOR THE FEAST OF TABERNACLES.

יהי רצון May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, that with the fruit of the goodly tree, the palm branches, the branches of thick myrtles, and the willows of the brook, the letters of thy peculiar name may be united, and become one in my hand; that they may know that I am called by thy name that they may be afraid to draw nigh unto me; and when I wave them, mayest thou pour down the blessings of thy heavenly influence to the beautiful canopy, the established house of our God. And may the precept of the four species, be accounted in thy presence as if I had completely performed every particular, and the six hundred and thirteen precepts that are dependent on it; for my intention is, to acknowledge the Unity of his holy name, blessed is he, and his divine presence; and in love and fear to unite the name of [י'ה בו"ה] with a perfect Unity in the name of all Israel, Amen. Blessed be the Lord for ever, Amen and Amen.

בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר וּלְאֻמִּים | בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ:

סדר חג הסוכות

Before saying the Blessing with the לוּלָב say the following prayer.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי בִּפְרִי עֵץ הָדָר וְכַפּוֹת תְּמָרִים וַעֲנַף עֵץ עָבוֹת וְעַרְבֵי נָחַל אוֹתִיּוֹת שִׁמְךָ הַמְיוּחָד תְּקָרֵב אֶחָד אֶל אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדִי ׳ וְלֵידַע אֵיךְ שִׁמְךָ נִקְרָא עָלַי וְיִירְאוּ מִגֶּשֶׁת אֵלַי ׳ וּבְנַעֲנוּעִי אוֹתָם תַּשְׁפִּיעַ שֶׁפַע בְּרָכוֹת מִדַּעַת עֶלְיוֹן לִנְוֵה אַפִּרְיוֹן לִמְכוֹן בֵּית אֱלֹהֵינוּ ׳ וִיהֵא חָשׁוּב לְפָנֶיךָ מִצְוַת אַרְבָּעָה מִינִים כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרָטוֹתֶיהָ וְשָׁרָשֶׁיהָ וְתַרְיַ״ג מִצְוֹת הַתְּלוּיִם בָּהּ ׳ כִּי כַוָּנָתִי לְיַחֲדָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּהּ בִּדְחִילוּ וּרְחִימָא לְיַחֵד שֵׁם (י״ה בו״ה בְּיִחוּדָא) שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל אָמֵן:

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן:

ויהי רצון May it be thy pleasure, O God, and the God of our fathers, to continue to fill up the deficiences of the moon, and that the light of the moon be as the light of the sun, as her light was during the first six days of the creation, before her diminution; as it is said, "the two great lights." O may the verse be fulfilled:—

ובקשו And they will seek the Lord their God, and David their king. Amen.

PSALM CXXI.

שיר המעלות A SONG OF DEGREES.—Shall I lift up mine eyes unto the hills? Whence should my help come? My help is from the Lord, who made heaven and earth. He will not suffer thy foot to slip, neither will thy keeper slumber. Behold, the Guardian of Israel shall neither sleep nor slumber. The Lord is thy guardian; the Lord is thy shade; he is on thy right hand. So that the sun shall not strike thee by day, nor the moon by night. The Lord shall guard thee from all evil; he will preserve thy soul. The Lord shall guard thy going out, and thy coming in, from henceforth, and for evermore.

PSALM CL.

הללויה הללו אל בקדשו Praise ye the Lord Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the harmonious cymbals; praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Hallelujah.

PSALM LXVII.

למנצח בנגינות TO THE CHIEF MUSICIAN ON NEGINOTH, A PSALM, OR SONG.—May God be merciful unto us, and bless us; and cause his face to shine upon us for ever. Selah. That thy way may be known upon earth, and thy

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי לְמַלְּאוֹת פְּגִימַת הַלְּבָנָה · וְלֹא יִהְיֶה שׁוּם מִיעוּט · וִיהִי אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה · וּכְאוֹר שִׁבְעַת יְמֵי בְרֵאשִׁית · כְּמוֹ שֶׁהָיְתָה קוֹדֶם מִיעוּטָהּ · שֶׁנֶּאֱמַר אֶת־שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים וְיִתְקַיֵּם מִקְרָא שֶׁכָּתוּב · וּבִקְשׁוּ אֶת־יְיָ אֱלֹהֵיהֶם וְאֵת־דָּוִיד מַלְכָּם אָמֵן:

Ps. cxxi. שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבוֹא עֶזְרִי: עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: אַל־יִתֵּן לַמּוֹט רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יְיָ שֹׁמְרֶךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה: יְיָ יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ: יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

Ps. cl. הַלְלוּיָהּ ׀ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ בְתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ:

Ps. lxvii. לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ

To be said thrice. Though I attempt to leap towards thee, I cannot touch thee; thus may mine enemies be unable to reach me with mischief.

To be said thrice. May fear and dread fall upon them; by the great power of thine arm, may they become still as a stone.

To be said thrice. Still as a stone, may they become, by the great power of thine arm; may fear and dread, fall on them.

To be said thrice. David, king of Israel, liveth and existeth.

Then one says to another. Peace be to you.

And reply. Unto you be peace.

To be said thrice. For a good token and good fortune may it be unto us and unto all Israel, Amen.

קול דודי The voice of my beloved! behold, he cometh, leaping upon the mountains, skipping upon the hills. My beloved is like a roe, or a young hart; behold, he standeth behind our wall; he looketh forth at the windows, shewing himself through the lattice.

תנא It was taught in the school of Rabbi Ishmael; that had the Israelites only been allowed thus to reverence the Divine presence of their Father who is in heaven but once a month, it might suffice them. Abaya saith, therefore it is necessary to be said in an erect posture.

Who is this coming from the wilderness, leaning on her beloved.

To be said thrice. כְּשֵׁם שֶׁאֲנִי רוֹקֵד כְּנֶגְדֵּךְ · וְאֵינִי יָכוֹל לִנְגֹּעַ בָּךְ · כַּךְ לֹא יוּכְלוּ כָּל אוֹיְבַי לִנְגֹּעַ בִּי לְרָעָה׃

To be said thrice. תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן׃ כָּאָבֶן יִדְּמוּ זְרוֹעֲךָ בִּגְדֹל וָפַחַד אֵימָתָה עֲלֵיהֶם תִּפֹּל׃

To be said thrice. דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָּם׃

Then one says to another, שָׁלוֹם עֲלֵיכֶם׃

And reply, עֲלֵיכֶם שָׁלוֹם׃

To be said thrice. סִימָן טוֹב וּמַזָּל טוֹב יְהֵא לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן׃

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא · מְדַלֵּג עַל־הֶהָרִים · מְקַפֵּץ עַל הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי · אוֹ לְעֹפֶר הָאַיָּלִים · הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלּוֹנוֹת מֵצִיץ מִן הַחֲרַכִּים׃

תָּנָא דְבֵי רַבִּי יִשְׁמָעֵאל אִלְמָלֵא לֹא זָכוּ יִשְׂרָאֵל אֶלָּא לְהַקְבִּיל פְּנֵי אֲבִיהֶם שֶׁבַּשָּׁמַיִם פַּעַם אַחַת בְּחֹדֶשׁ דַּיָּם׃ אָמַר אַבַּיֵּי הִלְכָּךְ צָרִיךְ לְמֵימְרָא מְעוּמָּד׃

מִי זֹאת עֹלָה מִן הַמִּדְבָּר מִתְרַפֶּקֶת עַל דּוֹדָהּ׃

BLESSINGS SAID ON THE APPEARANCE OF THE NEW MOON.

הללויה Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that *be* above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass.

הרני Behold, I am prepared to establish the commandment of the New Moon.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe! who with a word created the heavens, and with the breath of his mouth all their host; a decree and appointed time did he set for them, that they deviate not from their appointment: they rejoice and are glad to be performing the will of their Creator. Their Maker is true, and his words are true; and the moon hath he ordered monthly to renew her crown of glory, for those who have been tenderly bred up from the womb, who like her are hereafter to be renewed, to glorify their Creator for the renown of his glorious kingdom. Blessed art thou, O Lord! who reneweth the months.

To be said three times. Blessed is thy Former: blessed is thy Maker: blessed is thy Possessor: blessed is thy Creator.

בִּרְכַּת הַלְּבָנָה׃

BLESSINGS SAID ON THE APPEARANCE OF THE NEW MOON.

Ps. CXLVIII. הַלְלוּיָהּ ׀ הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים׃ הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו׃ הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר׃ הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר ׀ מֵעַל הַשָּׁמָיִם׃ יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי הוּא צִוָּה וְנִבְרָאוּ׃ וַיַּעֲמִידֵם לָעַד לְעוֹלָם חָק־נָתַן וְלֹא יַעֲבוֹר׃

הֲרֵינִי מוּכָן וּמְזוּמָּן לְקַיֵּים הַמִּצְוָה לְקַדֵּשׁ הַלְּבָנָה׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ ׀ מֶלֶךְ הָעוֹלָם ׀ אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים ׀ וּבְרוּחַ פִּיו כָּל־צְבָאָם ׀ חֹק וּזְמַן נָתַן לָהֶם ׀ שֶׁלֹּא יְשַׁנּוּ אֶת־תַּפְקִידָם׃ שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם ׀ פּוֹעֵל אֱמֶת שֶׁפְּעֻלָּתוֹ אֱמֶת ׀ וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן ׀ שֶׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ ׀ וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ ׀ בָּרוּךְ אַתָּה יְיָ מְחַדֵּשׁ חֳדָשִׁים׃

To be said three times. בָּרוּךְ יוֹצְרֵךְ ׀ בָּרוּךְ עוֹשֵׂךְ ׀
בָּרוּךְ קוֹנֵךְ ׀ בָּרוּךְ בּוֹרְאֵךְ׃

gates of expiation, sustenance, respect, and study: the gates of livelihood, repose, forgiveness, and knowledge: the portals of comfort and morality: the gates of pardon: the gates of heavenly aid; the gates of help, deliverance, and happy maintenance; of charity, and of joy; the portals of sanctity and freedom; the gates of mercy, love, and perfect healing; the gates of peace and gladness; the gates of acceptable tidings; the portals of quiet; the gates of the law, of prayer, of repentance, and salvation. As it is written, "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. The Lord will also help and deliver him; he will deliver them from the wicked, and save them, because they trust in him." It is also said, "The Lord hath made bare his holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God." And it is said, "Thy watchmen lift up their voice, with the voice they shall shout together: for face to face shall they see when the Lord returneth to Zion." And fulfil unto us, O Lord, our God, the text that declares, "How pleasant on the mountains are the feet of the messenger proclaiming peace, declaring happiness, and publishing salvation; saying unto Zion, Thy king reigneth. The first shall say to Zion, Behold they are here; and to Jerusalem, I give the messenger of glad tidings."

שַׁעֲרֵי יֽוֹשֶׁר שַׁעֲרֵי כַפָּרָה שַׁעֲרֵי כַּלְכָּלָה שַׁעֲרֵי כָבוֹד׃
שַׁעֲרֵי לִמּוּד׃ שַׁעֲרֵי מָזוֹן שַׁעֲרֵי מְנוּחוֹת שַׁעֲרֵי מְחִילוֹת
שַׁעֲרֵי מַדָּע׃ שַׁעֲרֵי נֶחָמָה שַׁעֲרֵי נְקִיּוּת׃ שַׁעֲרֵי סְלִיחָה
שַׁעֲרֵי סִיַּעְתָּא דִשְׁמַיָּא׃ שַׁעֲרֵי עֶזְרָה׃ שַׁעֲרֵי פְּדוּת שַׁעֲרֵי
פַּרְנָסָה טוֹבָה שַׁעֲרֵי צְדָקָה שַׁעֲרֵי צָהֳלָה׃ שַׁעֲרֵי קְדֻשָּׁה
שַׁעֲרֵי קוֹמְמִיּוּת׃ שַׁעֲרֵי רַחֲמִים שַׁעֲרֵי רָצוֹן שַׁעֲרֵי
רְפוּאָה שְׁלֵמָה׃ שַׁעֲרֵי שָׁלוֹם שַׁעֲרֵי שִׂמְחָה שַׁעֲרֵי
שְׁמוּעוֹת טוֹבוֹת שַׁעֲרֵי שַׁלְוָה׃ שַׁעֲרֵי תוֹרָה שַׁעֲרֵי תְפִלָּה
שַׁעֲרֵי תְשׁוּבָה׃ שַׁעֲרֵי תְשׁוּעָה׃ כִּדְכְתִיב וּתְשׁוּעַת
צַדִּיקִים מֵיְיָ מָעוּזָּם בְּעֵת צָרָה׃ וַיַּעְזְרֵם יְיָ וַיְפַלְּטֵם
יְפַלְּטֵם מֵרְשָׁעִים וְיוֹשִׁיעֵם כִּי־חָסוּ בוֹ׃ וְנֶאֱמַר חָשַׂף יְיָ
אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־אַפְסֵי אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ׃ וְנֶאֱמַר קוֹל צוֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו
יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן׃ וְקַיֵּם לָנוּ יְיָ
אֱלֹהֵינוּ מִקְרָא שֶׁכָּתוּב מַה נָּאווּ עַל־הֶהָרִים רַגְלֵי מְבַשֵּׂר
מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְשׁוּעָה אֹמֵר לְצִיּוֹן
מָלַךְ אֱלֹהָיִךְ׃ רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְלִירוּשָׁלַיִם
מְבַשֵּׂר אֶתֵּן׃ אָמֵן סֶלָה׃

good and gracious deeds. O grant us knowledge, understanding, and prudence; and cause us on them to hear joy and gladness, and suffer not envy to invade our hearts. O our King! our God! most merciful Father! grant a blessing, profit, and prosperity to all the works of our hands; and whosoever entertains on behalf of thy people Israel favorable views or ameliorative desires, strengthen him, bless him, aggrandize him, and sustain him; maintain also his counsel in conformity with the expression, "He will give thee thy heart's desire, and fulfil all thy counsel." And it is also said, "Thou shalt decree a thing, and it shall be confirmed to thee; and the light shall shine on all thy paths." But whosoever counselleth against us, or against any of thy people Israel a sinister matter, may his device be abolished, as it is said, "The Lord frustrateth the counsel of the heathen, and annihilateth the designs of the people." It is also said, "Take counsel together and it shall come to nought; speak the word, and it shall not abide; for God is with us." Do thou open for us, O Eternal, our God, merciful Father, and Lord of remission, during the ensuing week, and all forthcoming weeks, the gates of light, the gates of prolonged life, the gates of clemency, the gates of blessing, of understanding, of joy, greatness, redemption, and might; the gates of happiness, knowledge, honor, and glory; the gates of prosperity and enlargement; the gates of good companionship, activity, song, and merit; the gates of splendor and brilliancy; the portals of academical effulgence, of the light of wisdom, of the light of understanding, of the light of knowledge. Open for us the portals of gladness, compassion, grace, mercy, and happy life; the gates of wisdom, goodness, brightness, salvation, and rectitude: the

וּבְמַעֲשִׂים טוֹבִים וְחַנְּנֵנוּ דֵּעָה בִּינָה וְהַשְׂכֵּל מֵאִתְּךָ · וְתַשְׁמִיעֵנוּ בָּהֶם שָׂשׂוֹן וְשִׂמְחָה וְלֹא תַעֲלֶה קִנְאָתֵנוּ עַל לֵב אָדָם וְלֹא קִנְאַת אָדָם תַּעֲלֶה עַל לִבֵּנוּ · מַלְכֵּנוּ אֱלֹהֵינוּ הָאָב הָרַחֲמָן שִׂים בְּרָכָה וּרְוָחָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֵינוּ · וְכָל־הַיּוֹעֵץ עַל עַמְּךָ בֵּית יִשְׂרָאֵל עֵצָה טוֹבָה וּמַחֲשָׁבָה טוֹבָה אַמְּצוֹ וּבָרְכוֹ גַּדְּלוֹ וְקַיְּמוֹ קַיֵּם עֲצָתוֹ כַּדָּבָר שֶׁנֶּאֱמַר יִתֶּן־לְךָ כִלְבָבֶךָ וְכָל־עֲצָתְךָ יְמַלֵּא: וְנֶאֱמַר וְתִגְזַר־אֹמֶר וְיָקָם לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר · וְכָל־הַיּוֹעֵץ עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל עֵצָה שֶׁאֵינָהּ טוֹבָה תּוּפַר עֲצָתוֹ כַּדָּבָר שֶׁנֶּאֱמַר יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים: וְנֶאֱמַר עֻצוּ עֵצָה וְתֻפָר דַּבְּרוּ דָבָר וְלֹא יָקוּם כִּי עִמָּנוּ אֵל: וּפְתַח לָנוּ יְיָ אֱלֹהֵינוּ אַב הָרַחֲמִים אֲדוֹן הַסְּלִיחוֹת בָּזֶה הַשָּׁבוּעַ וּבְכָל־שָׁבוּעַ · שַׁעֲרֵי אוֹרָה שַׁעֲרֵי אֹרֶךְ יָמִים וְשָׁנִים · שַׁעֲרֵי אֲרִיכַת אַפַּיִם · שַׁעֲרֵי בְרָכָה שַׁעֲרֵי בִינָה · שַׁעֲרֵי גִילָה שַׁעֲרֵי גְדֻלָּה שַׁעֲרֵי גְאֻלָּה שַׁעֲרֵי גְבוּרָה · שַׁעֲרֵי דִיצָה שַׁעֲרֵי דֵעָה · שַׁעֲרֵי הוֹד שַׁעֲרֵי הָדָר שַׁעֲרֵי הַצְלָחָה שַׁעֲרֵי הָרְוָחָה · שַׁעֲרֵי וַעַד טוֹב שַׁעֲרֵי זְרִיזוּת שַׁעֲרֵי זִמְרָה שַׁעֲרֵי זְכִיּוֹת שַׁעֲרֵי זִיו שַׁעֲרֵי זוֹהַר תּוֹרָה שַׁעֲרֵי זוֹהַר חָכְמָה שַׁעֲרֵי זוֹהַר בִּינָה שַׁעֲרֵי זוֹהַר דַּעַת · שַׁעֲרֵי חֶדְוָה שַׁעֲרֵי חֶמְלָה שַׁעֲרֵי חֵן וָחֶסֶד שַׁעֲרֵי חַיִּים טוֹבִים שַׁעֲרֵי חָכְמָה · שַׁעֲרֵי טוֹבָה שַׁעֲרֵי טוֹהַר · שַׁעֲרֵי יְשׁוּעָה

The following Hymn is then chaunted—

המבדיל May he who maketh a distinction between things sacred and profane, pardon our sins, and multiply our seed as the sand, and the stars in the night. The day is past like the shadow of a palm tree; I will call on God who perfecteth all things for me, for the day that the watchman said, the morning cometh and also the night. Thy righteousness is like Mount Tabor. O pardon and pass by my transgression, as yesterday that is past, and as a watch in the night. The season of mine offering is over; O who will procure me rest? I am wearied of sighing and praying all the night. O hear my voice, and cast it not away; open the exalted gate for me for my head is filled with dew, and my locks with drops of the night. O be entreated, thou who art tremendous and terrible, when I cry for thy granting redemption, in the twilight, in the evening of the day; in the black night. I have called on thee, O save me; and shew me the path of life, for I dread thou wilt cut me off with pining sickness, in the course of the day. O purify the pollution of my works, lest those who revile me say, where is the God who is my Creator, who inspireth the songs of the night? We are all in thy hand, as the clay is in the potter's; pardon, therefore our sins, both trivial and heavy; and from day unto day, and night unto night will we utter praise. May he who maketh a distinction between things sacred and profane, pardon our sins, and multiply our seed as the sand, and the stars in the night.

רבון העולמים Sovereign of the universe! father of mercies and forgiveness, O grant that the six days of labour, which now approach us, may be good, prosperous and peaceable; freed from all sin and transgression; and purified from all iniquity, tresspass, and wickedness. *O cause us* to adhere to the meditation of *thy* law, and

The following Hymn is then chaunted—

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל · חַטֹּאתֵינוּ יִמְחוֹל · זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל · וְכַכּוֹכָבִים בַּלָּיְלָה: יוֹם פָּנָה כְּצֵל תּוֹמֶר אֶקְרָא לָאֵל עָלַי גּוֹמֵר · אוֹמֵר שׁוֹמֵר אָתָא בֹקֶר וְגַם־לָיְלָה: צִדְקָתְךָ כְּהַר תָּבוֹר · עַל חֲטָאַי עָבוֹר תַּעֲבוֹר · כְּיוֹם אֶתְמוֹל כִּי יַעֲבוֹר · וְאַשְׁמוּרָה בַלָּיְלָה: חָלְפָה עוֹנַת מִנְחָתִי · מִי יִתֵּן מְנוּחָתִי · יָגַעְתִּי בְאַנְחָתִי · אַשְׂחֶה בְכָל לָיְלָה: קוֹלִי בַּל יוּנְטַל · פְּתַח לִי שַׁעַר הַמְנֻטָּל · שֶׁרֹּאשִׁי נִמְלָא טָל · קְוֻצּוֹתַי רְסִיסֵי לָיְלָה: הֵעָתֵר נוֹרָא וְאָיוֹם · אֲשַׁוֵּעַ תְּנָה פִדְיוֹם · בְּנֶשֶׁף בְּעֶרֶב יוֹם · בְּאִישׁוֹן לָיְלָה: קְרָאתִיךָ יָהּ הוֹשִׁיעֵנִי · אֹרַח חַיִּים תּוֹדִיעֵנִי: מִדַּלָּה תְבַצְּעֵנִי · מִיּוֹם עַד לָיְלָה: טַהֵר טִנּוּף מַעֲשַׂי · פֶּן יֹאמְרוּ מַכְעִיסַי · אַיֵּה אֱלוֹהַּ עֹשָׂי · נֹתֵן זְמִירוֹת בַּלָּיְלָה: נַחְנוּ בְיָדְךָ כַּחוֹמֶר · סְלַח נָא עַל קַל וָחוֹמֶר · יוֹם לְיוֹם יַבִּיעַ אוֹמֶר · וְלַיְלָה לְלָיְלָה: הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל · חַטֹּאתֵינוּ יִמְחוֹל · זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל · וְכַכּוֹכָבִים בַּלָּיְלָה:

רִבּוֹן הָעוֹלָמִים אַב הָרַחֲמִים וְהַסְּלִיחוֹת בְּסִמָּן טוֹב וּבְמַזָּל טוֹב הָחֵל עָלֵינוּ אֶת־שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם · חֲשׂוּכִים מִכָּל־חֵטְא וָפֶשַׁע וּמְנוּקִים מִכָּל עָוֹן וְאַשְׁמָה וָרֶשַׁע · וּמְדֻבָּקִים בְּתַלְמוּד תּוֹרָה

Happy is he who hath seen him in dreams; happy is he who saluted him with peace, and to whom he returned the salutation of peace. O may the Lord bless his people with peace.

The Cup of Wine is taken in the right hand, and the following is said,

הנה Behold, God is my salvation: I will trust, and will not be afraid; for the Lord YAH is my strength and my song; he is also become my salvation. And ye shall draw water with joy from the fountains of salvation. Salvation is the Lord's; may thy blessing be on thy people. Selah. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. The Jews had delight and joy, gladness and honour. Thus may it also be unto us. I will take the cup of salvation, and call upon the name of the Lord.

[סברי מרנן Conformable with the opinion of the Rabbins.]

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

Place the Wine on the Table and take the Spice and say—

ברוך Blessed art thou, O Lord, our God! King of the Universe; who createth divers species of spice.

Smell the Spice, and put your hands toward the Wax-light—

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the light of the fire.

Take the Cup up again and say—

ברוך אתה Blessed art thou, O Lord, our God! King of the Universe; who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord! who hath made a distinction between things sacred and profane.

אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אֲבוֹתָם אליהו׃ אַשְׁרֵי מִי שֶׁרָאָה פָּנָיו בַּחֲלוֹם׃ אַשְׁרֵי מִי שֶׁנָּתַן לוֹ שָׁלוֹם וְהֶחֱזִיר לוֹ שָׁלוֹם׃ יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

The cup of Wine is taken in the right hand, and the following is said :—

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ יְיָ וַיְהִי־לִי לִישׁוּעָה׃ וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃ לַייָ הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה׃ יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃ לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר׃ כֵּן תִּהְיֶה לָּנוּ׃ כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא׃

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן׃

Place the Wine on the table and take the Spice and say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים׃

Smell the Spice, and put your hands toward the Wax-light—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃

Take the Cup up again and say—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם׃ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים׃ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה׃ בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל׃

God; to whom tidings of peace was delivered by the hand of Jekutheeal; he was the man who drew near, and made expiation for the children of Israel. Elijah, the prophet, &c.

He was the man whose eyes saw twelve generations; who was known, and called a hairy man, girt with a girdle of leather about his loins. Elijah, the prophet, &c.

He was the man who was wrath with the worshippers of the images of the sun; the man who in haste sware that there should be no stated rain: the man who prevented dew and rain for three years. Elijah, the prophet, &c.

He was the man who went forth to seek rest for his soul; the man who was fed by the ravens, and preserved from death; the man for whom the barrel and cruse were blessed. Elijah, the prophet, &c.

He was the man whose rebuke was attended to by those who longed; the man who was answered by fire from the highest heavens; the man after whom they proclaimed, the Lord, he *is* God! Elijah, the prophet, &c.

He is the man in future time to be sent from the highest heavens; the man specially appointed to superintend all good tidings; the man who will be a faithful messenger to turn the heart of the children to the fathers. Elijah, the prophet, &c.

He was the man who was known by the epithet, I have been very zealous for the God of glory; the man who rode on horses of fire in a whirlwind; the man who tasted neither death nor burial. Elijah, the prophet, &c.

He was the man called by the additional name of Tishbite. O cause us by his means to prosper in the law; and let us speedily hear the good tidings from his mouth, which is to bring us forth from darkness to light. Elijah, the prophet, &c.

O deliver us from *the paws of* the lions; bring us good tidings at the close of the sabbath. O cause us to rejoice *all together*, both fathers and children. Elijah, the prophet, &c.

As it is written, behold, I will send you Elijah, the prophet, before the coming of the great and tremendous day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers. Elijah, the prophet, &c.

קַנָּא לְשֵׁם הָאֵל· אִישׁ בְּשַׂר שָׁלוֹם עַל יַד יְקוּתִיאֵל· אִישׁ גָּשׁ וַיְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל אליהו· אִישׁ דּוֹרוֹת שְׁנֵים עָשָׂר רָאוּ עֵינָיו· אִישׁ הַנִּקְרָא בַּעַל שֵׂעָר בְּסִימָנָיו· אִישׁ וְאֵזוֹר עוֹר אָזוּר בְּמָתְנָיו אליהו· אִישׁ זָעַף עַל עוֹבְדֵי חַמָּנִים· אִישׁ חָשׁ וְנִשְׁבַּע מִהְיוֹת גִּשְׁמֵי מְעוֹנִים· אִישׁ טַל וּמָטָר עָצַר שָׁלֹשׁ שָׁנִים אליהו· אִישׁ יָצָא לִמְצוֹא לְנַפְשׁוֹ נַחַת· אִישׁ כִּלְכְּלוּהוּ הָעוֹרְבִים וְלֹא מֵת לַשָּׁחַת· אִישׁ לְמַעֲנוֹ נִתְבָּרְכוּ כַּד וְצַפַּחַת אליהו· אִישׁ מוּסָרָיו הִקְשִׁיבוּ כְמֵהִים· אִישׁ נֶעֱנָה בָאֵשׁ מִשְּׁמֵי גְבוֹהִים· אִישׁ סָחוּ אַחֲרָיו יְיָ הוּא הָאֱלֹהִים אליהו· אִישׁ עָתִיד לְהִשְׁתַּלֵּחַ מִשְּׁמֵי עֲרָבוֹת· אִישׁ פָּקִיד עַל כָּל בְּשׂוֹרוֹת טוֹבוֹת· אִישׁ צִיר נֶאֱמָן לְהָשִׁיב לֵב בָּנִים עַל אָבוֹת אליהו· אִישׁ קָרָא קַנֹּא קִנֵּאתִי לַיְיָ בְּתִפְאָרָה· אִישׁ רָכַב עַל סוּסֵי אֵשׁ בִּסְעָרָה· אִישׁ שֶׁלֹּא טָעַם טַעַם מִיתָה וּקְבוּרָה אליהו· אִישׁ תִּשְׁבִּי עַל שְׁמוֹ נִקְרָא· תַּצְלִיחֵנוּ עַל יָדוֹ בַּתּוֹרָה· תַּשְׁמִיעֵנוּ מִפִּיו בְּשׂוֹרָה טוֹבָה בִּמְהֵרָה· תּוֹצִיאֵנוּ מֵאֲפֵלָה לְאוֹרָה אליהו· אִישׁ תִּשְׁבִּי תַּצִּילֵנוּ מִפִּי אֲרָיוֹת· תְּבַשְּׂרֵנוּ בְּשׂוֹרוֹת טוֹבוֹת· תְּשַׂמְּחֵנוּ בָנִים עַל אָבוֹת· בְּמוֹצָאֵי שַׁבָּתוֹת אליהו· כַּכָּתוּב הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְיָ הַגָּדוֹל וְהַנּוֹרָא· וְהֵשִׁיב לֵב

be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name shall they ascribe honour, while they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

Then קדיש יתום is said by an אבל or Mourner.

THE ORDER OF הבדלה OR, THE BLESSING FOR THE CONCLUSION OF THE SABBATH.

This Blessing must be said by the Master of the house, notwithstanding it may have been heard at the Synagogue. If the person has no Wine, he may substitute any other liquor except water; in that case שהכל נהיה בדברו is said instead of בורא פרי הגפן. Until this is said, it is not allowed to do any manner of work, although it be night.

The following commences the Service, and at the end of every verse repeat that, commencing אליהו till דוד.

אליהו הנביא Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite; shall speedily come with Messiah the son of David. A man who possessed the name of the

יִכָּרֵתוּן · לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר
יִקְרְאוּ בִשְׁמֶךָ · לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ · יַכִּירוּ
וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע
כָּל־לָשׁוֹן · לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ · וְלִכְבוֹד
שִׁמְךָ יְקָר יִתֵּנוּ · וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ · וְתִמְלוֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד · כִּי־הַמַּלְכוּת שֶׁלְּךָ הִיא
וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד · כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ
לְעֹלָם וָעֶד: וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם
הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Then the קדיש יתום *is said by an* אבל *or Mourner*

דִּינֵי וְסֵדֶר הַבְדָּלָה:

THE ORDER OF הברלה OR, THE BLESSING FOR THE CONCLUSION OF THE SABBATH.

This Blessing must be said at home by the Master of the house, notwithstanding it may have been heard at the Synagogue. If the person has no Wine, he may substitute any other liquor except water; in that case שהכל נהיה בדברו *is said instead of* בורא פרי הגפן. *Until this is said, it is not allowed to do any manner of work, although it be night.*

The following commences the Service, and at the end of every verse repeat that, commencing אליהו *till* דוד.

אֵלִיָּהוּ הַנָּבִיא אֵלִיָּהוּ הַתִּשְׁבִּי אֵלִיָּהוּ הַגִּלְעָדִי
בִּמְהֵרָה יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד: אִישׁ ; שֶׁר

BLESSINGS FOR THE CONCLUSION OF THE SABBATH.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth divers species of spice.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the light of the fire.

ברוך Blessed art thou, O Lord, our God! King of the universe; who hath made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord! who hath made a distinction between things sacred and profane.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like other families of the earth; neither hath he appointed our portion like theirs, nor our lot like their multitude; since we bend the knee, and prostrate ourselves, and return thanks before the Supreme King of kings, the holy and blessed ONE! he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else."

על כן נקוה לך We, therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall

הַבְדָּלָה:

The Reader says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם· הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים· בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה· בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה· שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם· וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא· שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד· אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ· לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת

"justice for the fatherless and the widow, and loveth the "stranger, bestowing on him food and raiment." It is repeated in the prophets, as it is written; "for thus saith "the high and lofty One, who inhabiteth eternity, and "whose name is Holy: the high and holy place will I "inhabit; and with the contrite and humble of spirit; to "revive the spirit of the humble; and to animate the heart "of the contrite." It is a third time repeated in the hagiographa, as it is written; "sing unto God, chaunt hymns "to his name; extol him who rideth the ethereal regions, "praise him by his name JAH, rejoice before him." And immediately after it is written, "a Father of the fatherless "and a Judge of the widows, is God in his holy habitation." May the Lord our God be with us, as he was with our fathers; O may he not forsake us, nor cast us off. All ye who are alive at this day, cleave unto the Lord your God. For the Lord shall console Zion; he shall console all her desolations, and he shall make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and the voice of melody. The Lord was pleased for the sake of his righteousness, that the Law be aggrandized and glorified.

PSALM CXXVIII

שיר המעלות A SONG OF DEGREES.—Blessed is every one who feareth the Lord: who walketh in his ways. For thou shalt eat the labour of thy hands: then happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, encircling thine house: thy children like olive plants round thy table. Behold! thus shall the man be blessed who feareth the Lord. The Lord shall bless thee from Zion; and thou shalt see the good of Jerusalem all the days of thy life: yea, thou shalt see thy children's children, and peace on Israel.

עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֶת לוֹ לֶחֶם וְשִׂמְלָה: שָׁנוּי בַּנְּבִיאִים דִּכְתִיב כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים: מְשֻׁלָּשׁ בַּכְּתוּבִים דִּכְתִיב שִׁירוּ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו: וּכְתִיב בַּתְרֵהּ אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ: יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ: וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם: כִּי נִחַם יְיָ צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־יְיָ שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Ps. CXXVIII. שִׁיר הַמַּעֲלוֹת אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ בִּדְרָכָיו: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ: אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ: הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלָיִם כֹּל יְמֵי חַיֶּיךָ: וּרְאֵה־בָנִים לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל:

shall fall to the ground; for he wrought with God this day. So the people released Jonathan, that he died not. Thus shall the ransomed of the Lord return, and come to Zion with loud acclamation: and everlasting gladness shall crown their heads; joy and gladness shall they obtain, and sorrow and sighing shall flee away. Thou hast turned my wailing tones for me into dancing glees: thou hast put off my sackcloth, and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing for thee, because the Lord thy God loveth thee. Then shall the virgin rejoice in the dance, and the young men and old men together; for I will change their mourning into joy; I will also comfort them, and cheer them from their sorrow).

בורא He that created speech for the lips, *to him* is peace; peace to him that is afar off, and to him that is near, saith the Lord: I will heal him. The spirit enveloped Amasai, the chief of the captains, and he said, thine are we, David, and on thy side *are we*, thou son of Jesse: peace, peace be to thee, and peace to those that help thee; for thy God helpeth thee. David received them, and placed them at the head of the band. And thus shall ye say to all living, peace to thee, peace to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

אמר רבי יוחנן Rabbi Johanan saith, wherever thou meetest with the *expressions of* the magnificence of the holy blessed Being, there wilt thou also meet with *a description of* his humility: we find this written in the Law, repeated in the Prophets, and again in the Hagiographa.

כתוב בתורה In the Law, it is written; "for the Lord "your God is God of gods, and Lord of lords, a great God, "mighty and terrible, who regardeth not persons, nor taketh "a bribe." And immediately after, it is written, "he doeth

כִּי־עִם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן וְלֹא־מֵת: וּפְדוּיֵי יְיָ יְשֻׁבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ וְנָסוּ יָגוֹן וַאֲנָחָה: הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה: וְלֹא־אָבָה יְיָ אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ יְיָ אֱלֹהֶיךָ לְּךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְיָ אֱלֹהֶיךָ: אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם:

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם׀ שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר יְיָ וּרְפָאתִיו: וְרוּחַ לָבְשָׁה אֶת־עֲמָשַׂי רֹאשׁ הַשָּׁלִישִׁים לְךָ דָוִיד וְעִמְּךָ בֶן־יִשַׁי שָׁלוֹם׀ שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ וַיְקַבְּלֵם דָּוִיד וַיִּתְּנֵם בְּרָאשֵׁי הַגְּדוּד: וַאֲמַרְתֶּם כֹּה לֶחָי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

אָמַר רַבִּי יוֹחָנָן בְּכָל־מָקוֹם שֶׁאַתָּה מוֹצֵא גְּדֻלָּתוֹ שֶׁל־הַקָּדוֹשׁ בָּרוּךְ הוּא שָׁם אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ׃ דָּבָר זֶה כָּתוּב בַּתּוֹרָה׃ וְשָׁנוּי בַּנְּבִיאִים׃ וּמְשֻׁלָּשׁ בַּכְּתוּבִים: כָּתוּב בַּתּוֹרָה כִּי יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא־יִקַּח שֹׁחַד: וּכְתִיב בַּתְרֵהּ

ישראל But Israel shall be saved by the Lord, with eternal salvation; ye shall never be ashamed, neither shall ye be confounded, even to eternity. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, who hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. Surely with joy shall ye go forth, and with peace shall ye be led onward; the mountains and the hills shall burst forth before you into song; and all the trees of the field shall clap their hands. Behold! God is my salvation, I will trust, and will not be afraid; for my strength and my song is JAH; the Lord is also become my salvation. Then shall ye with joy draw water from the fountains of salvation: in that day shall ye say, give thanks unto the Lord; call upon his name, make known his mighty deeds among the people: be mindful that his name is highly exalted. Sing unto the Lord, for he hath wrought a stupendous work: this is made manifest in all the earth. Shout and sing for joy, ye inhabitants of Zion: for great in the midst of thee is the Holy One of Israel. In that day shall it be said, behold! this is our God; we have trusted in him, and he hath saved us. This is the Lord; we have trusted in him; we will rejoice, and triumph in his salvation.

Some Congregations say:—

(בית יעקב) Ye house of Jacob! come let us walk in the light of the Lord! then will the faith of your times be the prop of salvation, wisdom and knowledge, for the fear of God is its treasure. David conducted himself wisely in all his ways, *therefore* was the Lord with him. He hath delivered my soul in peace from the battle that was against me; for it was with me *to contend* with many. And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! as the Lord liveth, not one hair of his head

יִשְׂרָאֵל נוֹשַׁע בַּייָ תְּשׁוּעַת עוֹלָמִים לֹא־תֵבֹשׁוּ וְלֹא־תִכָּלְמוּ עַד־עוֹלְמֵי עַד: וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְיָ אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם: וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְיָ אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם: כִּי־בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף: הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ יְיָ וַיְהִי־לִי לִישׁוּעָה: וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַייָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו הַזְכִּירוּ כִּי נִשְׂגָּב שְׁמוֹ: זַמְּרוּ יְיָ כִּי גֵאוּת עָשָׂה מוּדַעַת זֹאת בְּכָל־הָאָרֶץ: צַהֲלִי וָרֹנִּי יֹשֶׁבֶת צִיּוֹן כִּי־גָדוֹל בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל: וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה יְיָ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ:

בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְיָ: וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת יְיָ הִיא אוֹצָרוֹ: וַיְהִי דָוִד לְכָל־דְּרָכָיו מַשְׂכִּיל וַייָ עִמּוֹ: פָּדָה בְשָׁלוֹם נַפְשִׁי מִקְּרָב־לִי כִּי בְרַבִּים הָיוּ עִמָּדִי: וַיֹּאמֶר הָעָם אֶל־שָׁאוּל הֲיוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חַי־יְיָ אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה

Some Congregations say:—

(המלאך May the angel who redeemed me from all evil, bless the youths; and they shall be called by my name, and those of my ancestors, Abraham and Isaac; and increase abundantly in the midst of the earth. The Lord your God hath multiplied you; and lo, ye are this day as the stars in heaven for multitude. May the Lord God of your fathers make you a thousand times as many more as ye are, and bless you as he hath promised you).

ברוך אתה בעיר Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be at thine entrance, and blessed shalt thou be at thy departure. Blessed shall be thy basket and thy kneading-trough. Blessed be the fruit of thy womb, of thy ground, of thy cattle, the increase of thy kine, and thy flock of sheep. May the Lord command the blessings upon thee in thy store-house, and in all thy undertakings; and bless thee in the land which the Lord thy God giveth thee. The Lord will open his good treasures the heavens unto thee, to give the rain for thy land in its season, and to bless all the work of thy hands; and thou shall lend unto many people, but thou shalt not borrow. For thy God will bless thee as he promised thee, and thou shalt take pledge from many nations, but thou shalt not pledge; and thou shalt reign over many nations, but they shall not reign over thee. Happy art thou, O Israel! Who is like unto thee? A people saved by the Lord, the shield of thy help, and the sword of thine excellency! thine enemies also shall faulter and prevaricate before thee, and thou shalt tread upon their high places.

Some Congregations say:—

(מחיתי I have made thy transgressions vanish away like a cloud; and thy sins like a vapour: return unto me for I have redeemed thee. Sing, O ye heavens, for the Lord hath effected it; utter a joyful sound, O ye depths of the earth: burst forth into song, O ye mountains, the forest, and every tree therein! for the Lord hath redeemed Jacob; and will be glorified in Israel. Our Redeemer! the Lord of Hosts is his name, the Holy One of Israel).

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:

בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ: בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ: בָּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ: יְצַו יְיָ אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְיָ אֱלֹהֶיךָ נֹתֵן לָךְ: יִפְתַּח יְיָ לְךָ אֶת־אוֹצָרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מְטַר־אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה: כִּי־יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ כַּאֲשֶׁר דִּבֶּר־לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ: אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּייָ מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ:

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְיָ הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ פִּצְחוּ הָרִים רִנָּה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאַל יְיָ יַעֲקֹב וּבְיִשְׂרָאֵל יִתְפָּאָר: גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

עזרי "My help is from the Lord, who made heaven and earth."

עשה May he who maketh peace in his high heavens, bestow peace on us, and on all Israel: and say ye, Amen.

In the Synagogue on Hanucah, the lights are lit by the Reader.

The Congregation then commences ויתן לך.

ויתן לך And may God give thee of the dew of heaven and the fatness of the earth, and abundance of corn and wine. People shall serve thee, and nations bow down to thee; be lord over thy brethren, and thy mother's sons shall bow down to thee: cursed be those who curse thee, and blessed those who bless thee. And may God Almighty bless thee, make thee fruitful, and multiply thee, that thou mayest become a multitude of people. And may he give thee the blessing of Abraham for thee and for thy seed with thee, that thou mayest inherit the land wherein thou sojournest which God gave unto Abraham. Thus shalt thou have help from the God of thy father, who shall bless thee with the blessings of heaven from above, and the blessings of the deep couched beneath; the blessing of the breast, and the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him who was separated from his brethren. And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, thy wine, and thine oil; the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Blessed shalt thou be above all people; there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all infirmities, neither will he put upon thee any of the evil diseases of Egypt which thou knowest, but will lay them upon all those who hate thee.

Cong. עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

In the Synagogue on חֲנֻכָּה, the lights are lit by the Reader.

The Congregation then commences ויתן לך

וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃ יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲווּ לְךָ לְאֻמִּים הֱוֵה גְבִיר לְאַחֶיךָ וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרְכֶיךָ בָּרוּךְ׃ וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל עַמִּים׃ וְיִתֶּן־לְךָ אֶת־בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם׃ מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכוֹת שָׁדַיִם וָרָחַם׃ בִּרְכֹת אָבִיךָ גָּבְרוּ עַל־בִּרְכֹת הוֹרַי עַד־תַּאֲוַת גִּבְעֹת עוֹלָם תִּהְיֶיןָ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו׃ וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל־הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ׃ בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְךָ עָקָר וַעֲקָרָה וּבִבְהֶמְתֶּךָ׃ וְהֵסִיר יְיָ מִמְּךָ כָּל־חֹלִי וְכָל־מַדְוֵי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ וּנְתָנָם בְּכָל־שֹׂנְאֶיךָ׃

not labour in vain, nor produce confusion. Be graciously pleased, O Eternal, our God! and the God of our ancestors, to enable us to observe thy statutes in this world; so that we may merit to live and see, and inherit happiness, and the blessing, in the time of the Messiah, and in the life of a future state; that my soul may praise thy glory without ceasing. O Lord, my God! for ever will I praise thee. Blessed is the man that confides in the Lord! the Lord will be his protection. Confide ye in the Eternal at all times; for the Eternal God is an everlasting Rock. All that know thy name confide in thee; for thou dost not forsake those who earnestly seek thee. The Lord was pleased for his righteousness sake, to magnify the law, and to glorify it.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is He, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

קבל *Cong.* May our prayers be accepted with mercy and kindness.

תתקבל May the prayers and supplications of the whole house of Israel, be accepted in the presence of their Father who is in heaven; and say ye, Amen.

יהי שם *Cong.* Blessed be the name of the Lord, from henceforth and for evermore.

יהא שלמה May the fulness of peace from heaven, with life, be granted unto us, and all Israel; and say ye, Amen.

שָׁלֵם לְמַעַן לֹא נִיגַע לָרִיק וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי עַד כִּי בְּיָהּ יְיָ צוּר עוֹלָמִים: וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ דֹּרְשֶׁיךָ יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

The Reader says the following till ואמרו אמן.

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא· יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

Congregation. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן:

Congregation. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

earth is full of his glory! and they (the angels) receive the word one from the other, and say, holy on yon high heavens, is the exalted temple of his Divine Omnipresence; holy upon the earth, the work of his power; holy to all eternity, the Lord of Hosts! the whole earth is full of his glory: and a wind carried me away, and I heard behind me a thundering voice, that said, blessed be the glory of the Lord! from his place, the residence of his Divine Omnipresence; the Eternal! will reign for ever and evermore; thy kingdom O Eternal! is permanent for ever, even of infinite duration. O Lord; God of Abraham, Isaac, and Israel, our ancestors; preserve this for evermore, to incline the thoughts of the heart of thy people; and dispose their hearts aright to serve thee. And he being merciful, forgiveth iniquity and destroyeth not; yet he frequently turneth his anger away, and awakeneth not all his wrath; for thou, O Lord! art good, and forgiving, and of abundant mercy, unto all that call upon thee; thy righteousness is immutable, and thy law is truth. O accomplish truth unto Jacob, and thy mercy unto Abraham, which thou didst swear unto them in time of old. Blessed be the Lord day by day; though he burthens us, yet he, the Omnipotent, is our help. The Lord of Hosts is with us; the God of Jacob is our protection. O Lord of Hosts! happy is the man that placeth his confidence in thee. O Lord! save us; answer us, O King! when we call upon thee. Blessed be our God! who created us for his glorification; and separated us from those who go astray, by giving us a law of truth, and planting amongst us eternal life. He will open our hearts in the knowledge of his law, and fix love and reverence in our hearts, to perform his will, and to serve him with an upright heart, that we may

כָל־הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: וּנְטָלַתְנִי רוּחָא וְשִׁמְעֵית בַּתְרַי קָל זִיעַ סַגִּיא דִּמְשַׁבְּחִין וְאָמְרִין בְּרִיךְ יְקָרָא דַיְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שָׁמְרָה זֹּאת לְעוֹלָם לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ וְהָכֵן לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ: בָּרוּךְ (הוּא) אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב

After which the following is said; but should any Festival happen on any day in the following week, then ויהי נועם and ואתה קדוש are not said.

If the Fast of תשעה באב commences on the Evening during the Sabbath, ויהי נועם is omitted, but ואתה קדוש is said.

ויהי נעם And let the beauty of the Lord, our God! be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM CXI.

ישב בסתר עליון He who dwelleth within the secret place of the Most High, shall abide under the shadow of the Almighty. I say of the Lord, who is my refuge and my fortress, my God, in whom I trust, that he will surely deliver thee from the fowler's snare, and from the destructive pestilence. He will cover thee with his pinion, and under his wings thou wilt find refuge, his truth shall be thy shield and buckler. Thou shalt not be afraid of the terrors of the night, nor of the arrow that flieth by day; nor of the pestilence that stalketh in the darkness; nor of the destruction that wasteth at noon-day. On thy side a thousand shall fall, and ten thousand at thy right hand, but it shall not come nigh unto thee. Thou shalt only behold with thy eyes, and see the retribution of the wicked. Because thou hast made the Lord, who is my refuge, even the Most High, thy stronghold. No evil shall befall thee, neither shall any plague approach thy dwelling. For he will give his angels charge concerning thee, to guard thee in all thy ways. They shall bear thee on their hands, lest thou dash thy foot against a stone. On the fierce lion and asp shalt thou tread: the young lion and the serpent shalt thou trample under foot. "Because he hath fixed his desire upon me, therefore will I deliver him: I will set him on high, because he hath known my name. When he calleth upon me, I will answer him: I will be with him in trouble, I will deliver him, and grant him honour. With length of days will I satisfy him, and grant him my salvation." "With length of days will I satisfy him, and grant him my salvation."

ואתה קדוש Thou, who art most Holy, abidest amongst the praises of Israel. And one (angel) called unto another, and said, holy, holy, holy, is the Lord of Hosts! the whole

After which the following is said; but should any Festival happen on any day in the following week, then ויהי נועם *and* ואתה קדוש *are not said.*

If the Fast of תשעה באב *commence on the Evening closing the Sabbath,* ויהי נועם *is omitted, but* ואתה קדוש *is said.*

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

Ps. xci. יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃ אֹמַר לַיְיָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃ כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃ בְּאֶבְרָתוֹ יָסֶךְ לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ׃ רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־אַתָּה יְיָ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ׃ כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃ עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃ כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃ יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃ וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא

O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law.

ושם And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is He, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The Reader says the following till ואמרו אמן.

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר · זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא · יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

counsel, destroy his designs, and cause them to recoil with redoubled force upon his own head, so that he and his sons were hanged on a tree.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me.

וְקַלְקֵלְתָּ אֶת־מַחֲשַׁבְתּוֹ וַהֲשֵׁבוֹתָ גְּמוּלוֹ בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל־הָעֵץ׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

During the Ten Days of Pennance add וכתוב.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם׃ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

During the Ten Days of Pennance add בספר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם׃

בימי In the days of מתתיהו, sons of יוחנן, the high priest, and חשמנאי, and his sons, the tyrannical government of Greece rose up against thy people Israel, to make them forget thy law, and pass by the statutes of thy will; but thou, in thine abundant mercy, didst rise up in their behalf; in the time of their trouble, didst thou contend for them. Thou didst judge their cause, and didst avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the impure into the hands of the undefiled; the wicked into the hands of the righteous; and the proud into the hands of the contemplators of thy law. By this didst thou make thyself a great and holy name in thy world; and didst work a great salvation and redemption for thy people Israel on that day: afterwards thy children entered into the oracle of thy house, prepared thy temple, and purified thy holy place, and didst light lamps in the court of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving, to thy great name.

על הנסים We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst bestow upon our ancestors, in former times, in this season.

בימי In the days of מרדכי and אסתר the wicked Haman rose up in שושן the capital; he sought to slay, destroy, and extirpate all the Jews, young and old, women and sucking children in one day, on the thirteenth day of the twelfth month, called אדר and to take their spoil for a prey; but thou through thine abundant mercy, didst frustrate his

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל הַשְׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת־רִיבָם דַּנְתָּ אֶת־דִּינָם נָקַמְתָּ אֶת־נִקְמָתָם מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וּטְמֵאִים בְּיַד טְהוֹרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל׃

On פורים *Say:—*

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת· וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה׃

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בִּשְׁלשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז׃ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ

Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say*, on this day of the feast of unleavened bread. *On the feast of Tabernacles, say*, on this day of the feast of Tabernacles.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee; for thou art the Lord, our God and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations we render thanks unto thee, and declare thy praise; for our life which is delivered into thy hand; and for our souls, which are deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and kindnesses, *which are* at all times exercised *towards us*, at morn, noon, and even. *Thou* art good, for thy compassion never faileth; *thou* art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

על הנסים We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst bestow upon our ancestors, in former times, in this season.

וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל־נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

On חנכה *Say:—*

עַל־הַנִּסִּים וְעַל־הַפֻּרְקָן וְעַל־הַגְּבוּרוֹת וְעַל־הַתְּשׁוּעוֹת · וְעַל־הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בִּזְּמַן הַזֶּה:

על הצדיקים O Lord, our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel; the remnant of their scribes, the virtuous strangers, as also towards us; and bestow a good reward unto all those who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just.

ולירושלים O be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. O rebuild it shortly, even in our days a structure of everlasting fame, and speedily establish the throne of David thereon.

את צמח דוד O cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causest the horn of salvation to bud.

שמע קולנו Hear our voice, O Lord, our God! O have compassion and mercy upon us, and accept our prayers with mercy and favour; for thou art Omnipotent! Thou hearkenest to prayers and supplications; and from thy presence, O our King! dismiss us not empty; for thou hearest the prayers of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest to prayer.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם וְעַל־גֵּרֵי הַצֶּדֶק וְעָלֵינוּ יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ׃ בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים׃

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ׃ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין׃ בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם׃

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם׃ בָּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה׃

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל־תְּשִׁיבֵנוּ׃ כִּי־אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On רֹאשׁ חֹדֶשׁ *or the first day of every Month, also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ

רפאנו Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. O grant us a perfect cure for all our wounds; for thou art an Omnipotent King! a merciful and faithful Physician. Blessed art thou, O Lord! who healeth the diseases of his people Israel.

ברך עלינו O Lord, our God! bless this year for us, as also every species of its fruit for our benefit; and bestow (*during the winter season, say,* dew and rain for a blessing upon the face of the earth). O satisfy us with thy goodness, and bless our year as other good and fruitful years. Blessed art thou, O Lord! who blesseth the years.

תקע בשפר גדול O sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives, so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord! who gathereth together the outcasts of his people Israel.

השיבה שופטינו O restore our judges as aforetime, and our counsellors as at the beginning; remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King, who loveth righteousness and justice.

(*During the ten days of Penance, add,* the King of justice.)

ולמלשינים O let the slanderers have no hope; all the wicked be annihilated speedily, and all the tyrants be cut off, hurled down, and reduced speedily; humble thou them quickly in our days. Blessed art thou, O Lord! who destroyest enemies and humblest tyrants.

רְפָאֵנוּ יְיָ וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה כִּי תְהִלָּתֵנוּ אָתָּה׃ וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל׃

בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה׃

During the Winter Season say* וְתֵן טַל וּמָטָר לִבְרָכָה *instead of* ותן ברכה.

וְתֵן בְּרָכָה עַל־פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת׃ בָּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים׃

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ׃ בָּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל׃

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדְּקֵנוּ בַּמִּשְׁפָּט׃ בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט׃

During the Ten Days of Penance read הַמֶּלֶךְ הַמִּשְׁפָּט *instead of* מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה וְכָל־הַמִּינִים כְּרֶגַע יֹאבֵדוּ וְכָל־אוֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרֵתוּ וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ׃ בָּרוּךְ אַתָּה יְיָ שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים׃

* Commencing from the latter part of the month כסליו, and continuing till the Holyday of פסח. Vide Hebrew Almanack.

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

(*During the ten days of Penance say*, Holy King!)

אתה חונן Thou graciously endowest mankind with knowledge, and teachest reason unto mortal man.

אתה חוננתנו Thou hast graciously endowed us with the knowledge of thy law; and hast taught us to observe the statutes of thy will. Thou, O Eternal, our God! hast made a division between holy and not holy; between light and darkness; between Israel and other nations; between the seventh day and the six working days. Our Father, and our King! O grant that the days which now approach us, may commence with us in peace, free from all sin, purified from all iniquity, and adhering to the reverence of thee.

וחננו O may we be graciously endowed from thee, with knowledge, understanding, and discernment. Blessed art thou, O Lord! who graciously bestoweth knowledge.

השיבנו O our Father, we beseech thee, cause us to turn to the observance of thy law; and draw us near, O our King! unto thy service; cause us to return to thy presence, by a perfect repentance. Blessed art thou, O Lord! who delightest in penitence.

סלח לנו Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord! who art gracious, and ready to pardon.

ראה O look upon our afflictions [we beseech thee] and defend our cause; and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord! who redeemest Israel.

During the ten days of Penance add ·מי־כמוך

מִי־כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים ·

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים · בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה · בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ :

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה ·

אַתָּה חוֹנַנְתָּנוּ לְמַדַּע תּוֹרָתֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת בָּהֶם חֻקֵּי רְצוֹנֶךָ וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה אָבִינוּ מַלְכֵּנוּ הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם חֲשׂוּכִים מִכָּל־חֵטְא וּמְנֻקִּים מִכָּל־עָוֹן וּמְדֻבָּקִים בְּיִרְאָתֶךָ :

וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל : בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדָּעַת :

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ · בָּרוּךְ אַתָּה יְיָ הָרוֹצֶה בִּתְשׁוּבָה :

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה · בָּרוּךְ אַתָּה יְיָ חַנּוּן הַמַּרְבֶּה לִסְלֹחַ :

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ כִּי גּוֹאֵל חָזָק אָתָּה · בָּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל :

and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is He, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

אדני שפתי O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac and the God of Jacob; the great, mighty and tremendous God, the most High God, who bestoweth gracious favours, Possessor of all things, who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their posterity, for the sake of his name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

דְּכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן׃ יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן׃

The Congregation then say the following—

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים׃

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From **שמיני עצרת מוסף** ***until the first day of*** **פסח** ***this is added.***

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃

thou art great, and doest wondrous things. Thou alone art God; we are thy people, the sheep of thy pasture: we will ever give thanks unto thee, and to all generations recount thy praise. Blessed be the Lord by day, and blessed be the Lord by night; blessed be the Lord when we lie down, and blessed be the Lord when we rise up; for in thy hand are the souls of the quick and the dead: in whose hand also is the soul of every living creature, and the spirit of every mortal. In thy hand do I deposit my spirit; for thou hast redeemed me, O Eternal! God of truth! Our God, who art in heaven, proclaim the Unity of thy name, and establish thy kingdom perpetually, and reign over us for ever and ever.

יראו עינינו O that our eyes may see it, our heart rejoice, and our soul in truth, exult in thy salvation; when it shall be said unto Zion, thy God hath reigned. The Lord reigneth! the Lord hath reigned! the Lord will reign for ever and ever. For the kingdom is thine, and to all eternity wilt thou reign in glory; neither have we any other King but thee. Blessed art thou, O Eternal King! in thy glory wilt thou continually reign over us, and over all thy works for ever and ever.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time,

לִשְׁמֶךָ: כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים
לְבַדֶּךָ: וַאֲנַחְנוּ עַמְּךָ וְצֹאן מַרְעִיתֶךָ נוֹדֶה לְּךָ לְעוֹלָם
לְדוֹר וָדוֹר נְסַפֵּר תְּהִלָּתֶךָ׃ בָּרוּךְ יְיָ בַּיּוֹם׃ בָּרוּךְ יְיָ
בַּלָּיְלָה׃ בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ׃ בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי
בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי
וְרוּחַ כָּל־בְּשַׂר אִישׁ: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי
יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ וְקַיֵּם
מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ
בֶּאֱמֶת בֶּאֱמֹר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ׃ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ
יִמְלֹךְ לְעֹלָם וָעֶד׃ כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד
תִּמְלוֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה׃ בָּרוּךְ אַתָּה
יְיָ הַמֶּלֶךְ בִּכְבוֹדוֹ תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד
וְעַל כָּל מַעֲשָׂיו:

The Reader says the following till ואמרו אמן.

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא
*כִּרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי

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*In the editions of Heidenheim and others, this word is printed כרעותה but I have, in this instance, followed the authority of the Rev. Dr. Solomon Hirschell, Chief Rabbi, who is of opinion that the word has referente to יתגדל ויתקדש and not to בעלמא, this ejaculation being in accordance with the spirit of the declaration of the Almighty to the prophet Ezekiel והתגדלתי והתקדשתי Ez. xxxviii.

השכיבנו O Lord, our God! cause us to lie down in peace, and to rise again, O our King! in perfect health. O spread thy pavilion of peace over us, uphold us with thy good counsel and help us for thy name's sake. Protect us, and remove far from us foes, pestilence, war, famine, and grief. O remove the enticer (satan) from being about us, and conceal us under the shadow of thy wings; for thou, O God, art our keeper and deliverer; thou, O Omnipotent! art a most merciful and gracious King! preserve our going forth and coming in, to life and peace, now and for evermore. Blessed art thou, O Lord! who guardeth his people Israel, for ever.

ברוך יי לעולם Blessed is the Eternal for evermore! Amen. and Amen. Blessed is the Eternal from Zion! he who dwelleth at Jerusalem. Hallelujah! Blessed be the Eternal God! the God of Israel! who alone doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory: Amen! and Amen! The glory of the Lord endureth for ever: the Lord rejoiceth in his works. Blessed be the name of the Lord, from henceforth, and for evermore. The Lord will not abandon his people, for the sake of his great name; for the Lord pleased to make you his people: and when all the people saw it, they fell on their faces, and said, the Eternal is the only God! the Eternal is the only God! the Eternal will be King over all the earth. In that day, the Eternal will be acknowledged a Unity; and his name will also be Unity. Let thy mercy, O Lord! be upon us, according as we hope in thee. Save us, O God of our salvation, and gather us together, and deliver us from the gentiles, that we may give thanks to thy holy name, and glory in thy praise. All nations which thou hast made, will come and worship thee, O Lord! and glorify thy name; for

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי־אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד־עוֹלָם ׃

בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד ׃

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן ׃ בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָיִם הַלְלוּיָהּ ׃ בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ ׃ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן ׃ יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו ׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם ׃ כִּי לֹא־יִטֹּשׁ יְיָ אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם ׃ וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְיָ הוּא הָאֱלֹהִים יְיָ הוּא הָאֱלֹהִים ׃ וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד ׃ יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ ׃ הוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ ׃ כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וִיכַבְּדוּ

אמת ואמונה All this is truth and certainty, and irrefutable; that the Eternal is our God, and besides him there is none; we [Israel] are his people whom he hath redeemed from the hands of kings; he is our King! who hath delivered us from the power of tyrants; he is the Almighty, who hath avenged us on our adversaries, and who gave a just reward unto all our enemies; who doeth great things, which cannot be investigated; yea, wonders and miracles without number; who did keep us alive, and suffered not our feet to slip; he caused us to tread on the high places of our enemies, and exalted our horn over all our adversaries. For our sake, he performed miracles, and was revenged on Pharoah; he performed prodigies and tokens in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought out his people Israel from amongst them unto perpetual liberty, and conducted his children between the divisions of the Red Sea. Their pursuers, and their enemies, he caused to sink into the deep; his children did see his mighty power; they praised his name, and with pleasure and cheerfulness they acknowledged him their Sovereign. Moses and the children of Israel, sang unto thee.

מי כמכה "Who is like unto thee, O Lord! among the mighty? Who is like unto thee, glorious in holiness, tremendous in praises, working miracles?"

מלכותך Thy kingdom thy children beheld, when thou didst divide the sea for Moses. Thus they proclaimed, and said, The Lord will reign for ever and ever.

ונאמר And it is written, for the Lord hath redeemed Jacob, and delivered him from the hand that was stronger than he. Blessed art thou, O Lord! who hath redeemed Israel.

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ׃ הַפּוֹדֵנוּ מִיַּד מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הֶעָרִיצִים הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אֹיְבֵי נַפְשֵׁנוּ׃ הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר נִסִּים וְנִפְלָאוֹת עַד־אֵין מִסְפָּר׃ הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ׃ הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵנוּ וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שׂנְאֵינוּ׃ הָעֹשֶׂה לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה אוֹתֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם׃ הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם׃ הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע׃ וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם׃

מִי־כָמֹכָה בָּאֵלִם יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה׃ זֶה אֵלִי עָנוּ וְאָמְרוּ׃ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃

וְנֶאֱמַר כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ׃ בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל׃

goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets, between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth.

Numb. xv.

ויאמר And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God.

וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטֹטָפֹת בֵּין עֵינֵיכֶם:
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

Numb. xv. וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי
בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אל מלך נאמן O God! the faithful King!

Deut. vi.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

Deut. xi.

והיה אם שמע And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in its due season; the first rain, and the latter rain; that thou mayest gather in thy corn, thy wine, and thine oil: and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the

When Prayers are not said with the Congregation add

אֵל מֶלֶךְ נֶאֱמָן

Deut. vi. שְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוּ יְהֹוָה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Deut. xi. וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהֹוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהֹוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ

During the time the Reader says ברכו the Congregation say יתברך till עולם.

ברכו *Read.* Bless ye the Lord, who is ever blessed.

ברוך *Cong.* Blessed be the Lord, who is blessed for ever and evermore.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name of the Supreme King of kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causest the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord, from henceforth, and for evermore.

ברוך Blessed art thou, O Eternal! our God! King of the universe! who with thy word causest the twilight of the evening; with wisdom thou openest the gates of the heavens, and with understanding thou altereth the seasons, changeth the times, regulateth the stars, and placeth them in their circular motion in the firmament, according to thy will. Thus hast thou created day and night; thou rollest the light apart, because of the darkness; and the darkness because of the light; thou passest away the day and bringest night; thus thou makest a division between day and night. Eternal! Lord of Hosts! is thy name! O Omnipotent, living and, ever-existing God! reign over us, continually, and for evermore. Blessed art thou, O Lord! who bringest on the evening.

אהבת עולם With eternal love hast thou loved the house of Israel, thy people; thou hast taught us laws and commandments, statutes, and judgments; therefore, O Lord, our God! when we lie down, and when we rise up, we will discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments, for ever and ever; for they are our life, and the prolongation of our days; and in them we will meditate day and night. Therefore, we beseech thee, withdraw not thy love from us for ever. Blessed art thou, O Eternal! thou lovest thy people Israel.

During the time the Reader says ברכו *the Congregation say* יתברך *till* עולם.

Reader, חזן בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation respond. קהל בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ · בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר · וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ · אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ · תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ׃ עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ · וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד׃ כִּי־הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה · וְאַהֲבָתְךָ אַל־תָּסִיר מִמֶּנּוּ לְעוֹלָמִים · בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל׃

me from the hand of strangers; whose mouth speak vanity, and whose right hand is a power of falsehood. But may our sons be as plants growing up in all the vigour of youth; and our daughters as the beauteous pillars that ornament a palace. May our storehouses be full, affording all manner of store; and our sheep bring forth thousands, and ten thousands in our streets; may our oxen be strong to labour; may there be neither ruin, migration, nor complaint in our territories. Happy the people who are thus! Happy the people whose God is the Lord!

PSALM LXVII.

למנצח בנגינות To the chief Musician on Neginoth, A Psalm, or Song.—May God be merciful unto us, and bless us; and cause his face to shine upon us for ever. Selah. That thy way may be known upon earth, and thy salvation among all nations. All people shall praise thee, O God! all people shall give thanks unto thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations of the earth. Selah. All people shall praise thee, O God! all people shall give thanks unto thee. Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us, and all parts of the earth shall fear him.

The Reader then commences with the Congregation
והוא רחום till קראנו.

והוא רחום Yea He, the merciful, forgiveth iniquity, and destroyeth not, but frequently turneth away his anger, and awakeneth not all his wrath. Save us, O Lord! O King hear us when we call.

בְּצֵנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֵכָר אֲשֶׁר־פִּיהֶם דִּבֶּר־שָׁוְא
וִימִינָם יְמִין שָׁקֶר׃ אֲשֶׁר בָּנֵינוּ׀ כִּנְטִיעִים מְגֻדָּלִים
בִּנְעוּרֵיהֶם בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל׃
מְזָוֵינוּ מְלֵאִים מְפִיקִים מִזַּן אֶל־זַן צֹאונֵנוּ מַאֲלִיפוֹת
מְרֻבָּבוֹת בְּחוּצוֹתֵינוּ׃ אַלּוּפֵינוּ מְסֻבָּלִים אֵין פֶּרֶץ וְאֵין
יוֹצֵאת וְאֵין צְוָחָה בִּרְחֹבֹתֵינוּ׃ אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

Ps. LXVII. לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר׃ אֱלֹהִים יְחָנֵּנוּ
וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה׃ לָדַעַת בָּאָרֶץ דַּרְכֶּךָ
בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ׃ יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים
כֻּלָּם׃ יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר
וּלְאֻמִּים׀ בָּאָרֶץ תַּנְחֵם סֶלָה׃ יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ
עַמִּים כֻּלָּם׃ אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ׃
יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ׃

The Reader then commences with the Congregation
בקראנו *till* והוא רחום.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה
לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ
יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ׃

EVENING SERVICE CLOSING THE SABBATH.

On the Sabbath Eve, the Evening Prayers are not said until it is quite dark, when the two following Psalms are chaunted to commence the Service.

PSALM CXLIV.

לדוד ברוך A PSALM OF DAVID.—Blessed be the Lord, who is my strength; who teacheth my hands to war, and my fingers to fight. In him is my goodness and my fortress, my high tower, and deliverer; my shield, in whom I trust; who subdueth my people under me. O Lord! what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him? Man is like to vanity; his days like a shadow that passeth away. Bow thy heavens O Lord! and come down; touch the mountains, and they shall smoke. Cast forth lightning, and scatter them; shoot thine arrows, and destroy them. Send thine hand from above; rid me, and deliver me out of great waters, from the hands of strange children; whose mouth speak vanity, and whose right hand is a power of falsehood. Unto thee, O God! will I sing a new song; upon the psaltery, and the ten-stringed instrument will I sing praises unto thee. For it is he who giveth salvation to kings, who delivered his servant David from the destructive sword. Rid me, and deliver

ערבית למוצאי שבת:

On the Sabbath Eve, the Evening Prayers are not said until it is quite dark, when the two following Psalms are chanted to commence the Service.

Ps. cxliv. לְדָוִד | בָּרוּךְ יְיָ | צוּרִי הַמְלַמֵּד יָדַי לַקְרָב אֶצְבְּעוֹתַי לַמִּלְחָמָה: חַסְדִּי וּמְצוּדָתִי מִשְׂגַּבִּי וּמְפַלְטִי לִי מָגִנִּי וּבוֹ חָסִיתִי הָרוֹדֵד עַמִּי תַחְתָּי: יְיָ מָה־אָדָם וַתֵּדָעֵהוּ בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ: אָדָם לַהֶבֶל דָּמָה יָמָיו כְּצֵל עוֹבֵר: יְיָ הַט־שָׁמֶיךָ וְתֵרֵד גַּע בֶּהָרִים וְיֶעֱשָׁנוּ: בְּרוֹק בָּרָק וּתְפִיצֵם שְׁלַח חִצֶּיךָ וּתְהֻמֵּם: שְׁלַח יָדֶיךָ מִמָּרוֹם פְּצֵנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נֵכָר: אֲשֶׁר־פִּיהֶם דִּבֶּר־שָׁוְא וִימִינָם יְמִין שָׁקֶר: אֱלֹהִים שִׁיר חָדָשׁ אָשִׁירָה לָּךְ בְּנֵבֶל עָשׂוֹר אֲזַמְּרָה־לָּךְ: הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֶה אֶת־דָּוִד עַבְדּוֹ מֵחֶרֶב רָעָה:

"it shall keep thee; and when thou awakest, it shall talk "with thee;" when thou goest, it shall lead thee; "that "is, in this world:" when thou sleepest. it shall watch over thee; "in the grave: and when thou awakest, it shall talk "with thee," in the future world. And it is said, "the "silver is mine, and the gold is mine; saith the Lord of "Hosts." Five properties the holy blessed God may *be said* to have appropriated in his world; and these are they; *viz.* the Law is one property; heaven and earth one property; Abraham one property; Israel one property; and the holy temple one property. Now, whence is it to be proved that the Law is one property? Because it is written, "The Lord possessed me in the beginning of his way, before his works "of old." And whence is it proved, that heaven and earth is another property? Because it is said, "Thus saith the "Lord: the heavens are my throne; and the earth is my "footstool; where is the house that ye can build for me? "and where is the place of my rest?" And it is said, "How manifold are thy works, O Lord! in wisdom hast "thou made them all: the earth is full of thy possessions." Whence is it proved, that Abraham is one property? Because it is written, "And he blessed him, and said, blessed be "Abraham of the most high God, possessor of heaven "and earth." Whence is it proved that Israel is one property? Because it is written, "until thy people pass "over, O Lord, till the people pass over, which thou hast "purchased." And it is said, "But the saints that are in "the earth, and to the excellent in whom is all my delight." Whence can it be proved, that the holy temple is one property? Because it is said, "the sanctuary, O Lord! "which thy hands have established." And it is said, "and he brought them to the border of his sanctuary, "even to this mountain which his right hand hath "purchased." Every thing which God hath created, hath he created but for his glory: as is said, "Every one that "is called by my name: for I have created him for my "glory, I have formed him; yea, I have made him." It is also said, "The Lord shall reign for ever and ever."

Say רבי חנניא

הִיא תְשִׂיחֶךָ: בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בְּעוֹלָם הַזֶּה בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ בַּקֶּבֶר וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ לָעוֹלָם הַבָּא· וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם יְיָ צְבָאוֹת: אַרְבָּעָה (חֲמִשָּׁה) קִנְיָנִים קָנָה (לוֹ) הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ· וְאֵלּוּ הֵן ·תּוֹרָה קִנְיָן אֶחָד שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד (אַבְרָהָם קִנְיָן אֶחָד) יִשְׂרָאֵל קִנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד: תּוֹרָה מִנַּיִן דִּכְתִיב יְיָ קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז: שָׁמַיִם וָאָרֶץ מִנַּיִן דִּכְתִיב (כֹּה אָמַר יְיָ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי: וְאוֹמֵר מָה רַבּוּ מַעֲשֶׂיךָ יְיָ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: אַבְרָהָם מִנַּיִן דִּכְתִיב) וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: יִשְׂרָאֵל מִנַּיִן דִּכְתִיב עַד יַעֲבֹר עַמְּךָ יְיָ עַד יַעֲבֹר עַם זוּ קָנִיתָ: (וְאוֹמֵר לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה וְאַדִּירֵי כָּל חֶפְצִי בָם:) בֵּית הַמִּקְדָּשׁ מִנַּיִן דִּכְתִיב (מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ מִקְּדָשׁ יְיָ כּוֹנְנוּ יָדֶיךָ: וְאוֹמֵר) וַיְבִיאֵם אֶל גְּבוּל קָדְשׁוֹ הַר זֶה קָנְתָה יְמִינוֹ: כֹּל מַה־שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ שֶׁנֶּאֱמַר כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו: וְאוֹמֵר יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר: עלינו· קדיש יתום:

Ben Judah, in the name of Rabbi Simeon Ben Jochai, said, beauty, strength, riches, honour, wisdom, age, hoary age, and many children, are suitable to the righteous, and agreeable to the world; as is said, "The hoary head is a crown of "glory, if he be found in the way of righteousness." And it is said, "the glory of the young men is their strength; "and the beauty of old men is the grey head." And it is said, "children's children are the crown of old men; "and the glory of children is the wisdom of their fathers." And it is said, "and the moon shall be confounded, and "the sun shall be ashamed; for the Lord of Hosts shall "reign on mount Zion, and in Jerusalem; and before his "ancients shall be glory." Rabbi Simeon Ben Menasya said—those seven qualities which the sages enumerated, as proper for the righteous, were all accomplished in the presence of a Rabbi and his children, Rabbi Jose Ben Kisma said, I was once travelling on the road, and met a certain person, who saluted me with Shalom, and I returned his salutation; he then said unto me, Rabbi, whence art thou? I answered him, from a great city, abounding in sages, and scribes: said he to me, if thou art willing to dwell with us in our city, then will I give thee a thousand thousand golden denars, besides diamonds and pearls: to this I answered him, if thou wouldest give me all the silver and gold, diamonds and pearls, in the universe, I would not dwell in but a place where the Law is studied, for thus is it written in the book of psalms, by David king of Israel, "better is thy Law to me than thousands of gold and silver." Besides at man's departure from this world, he is not accompanied neither with silver nor gold, nor diamonds nor pearls, but with the Law, and good deeds only: as is said, "when thou goest, it shall lead thee; when thou sleepest,

מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר הַנּוֹי וְהַכֹּחַ וְהָעוֹשֶׁר וְהַכָּבוֹד וְהַחָכְמָה הַזִּקְנָה וְהַשֵּׂיבָה וְהַבָּנִים נָאֶה לַצַּדִּיקִים וְנָאֶה לָעוֹלָם שֶׁנֶּאֱמַר עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא: וְאוֹמֵר תִּפְאֶרֶת בַּחוּרִים כֹּחָם וַהֲדַר זְקֵנִים שֵׂיבָה: וְאוֹמֵר עֲטֶרֶת חֲכָמִים עָשְׁרָם: וְאוֹמֵר עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם: וְאוֹמֵר וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי מָלַךְ יְיָ צְבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַיִם וְנֶגֶד זְקֵנָיו כָּבוֹד: רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר אֵלּוּ שֶׁבַע מִדּוֹת שֶׁמָּנוּ חֲכָמִים לַצַּדִּיקִים כֻּלָּם נִתְקַיְּמוּ בְּרַבִּי וּבְבָנָיו: אָמַר רַבִּי יוֹסֵי בֶּן קִסְמָא פַּעַם אַחַת הָיִיתִי מְהַלֵּךְ בַּדֶּרֶךְ וּפָגַע בִּי אָדָם אֶחָד וְנָתַן־לִי שָׁלוֹם וְהֶחֱזַרְתִּי לוֹ שָׁלוֹם אָמַר־לִי רַבִּי מֵאֵיזֶה מָקוֹם אָתָּה אָמַרְתִּי לוֹ מֵעִיר גְּדוֹלָה שֶׁל חֲכָמִים וְשֶׁל סוֹפְרִים אָנִי אָמַר לִי רַבִּי רְצוֹנְךָ שֶׁתָּדוּר עִמָּנוּ בִּמְקוֹמֵנוּ וַאֲנִי אֶתֵּן לְךָ אֶלֶף אֲלָפִים דִּינְרֵי זָהָב וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת אָמַרְתִּי לוֹ אִם אַתָּה נוֹתֵן לִי כָּל כֶּסֶף וְזָהָב וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת שֶׁבָּעוֹלָם אֵינִי דָר אֶלָּא בִמְקוֹם תּוֹרָה וְכֵן כָּתוּב בְּסֵפֶר תְּהִלִּים עַל יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף: וְלֹא עוֹד שֶׁבִּשְׁעַת פְּטִירָתוֹ שֶׁל אָדָם אֵין מְלַוִּין לוֹ לְאָדָם לֹא כֶסֶף וְלֹא זָהָב וְלֹא אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת אֶלָּא תוֹרָה וּמַעֲשִׂים טוֹבִים בִּלְבָד שֶׁנֶּאֱמַר בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ וַהֲקִיצוֹתָ

slow to anger, having a good heart, faith in the sages, and patience under chastisements: by him who is sensible o his situation, and who rejoices in his portion; who puts a rein on his expressions, and is not bent towards benefiting himself; who causes himself to be beloved, sincerely loving God, and loving his fellow creatures; loving the virtues, correctness and admonitions; by avoiding honours and neither priding himself on his acquired knowledge, nor delighting to dictate; willing to bear the burden with his neighbour; and disposed favorably towards him, to fix him in the truth, and establish him in peace: he makes a steady order of study, by regular question and answer; he is attentive and makes additions; he learneth with a view to the teaching of others; and he learneth with a view to the performance of the precepts; who exerciseth his preceptor's knowledge, is attentive to his instruction; and reporteth every thing in the name of the person who *originally* expressed it; whence is it inferred, that whoever reports any thing in the name of the person who affirmed it, procureth redemption for the world? it is said,* "and Esther certified "the king thereof, in Mordecai's name." Great is the Law, for it bestoweth life on the observers thereof, both in this world and in the future, as is said, For they are life unto "those who find them, and health to all their flesh." And it is said, "it shall be health to thy navel, and marrow to thy bones." And it is said, "it is a tree of life to those "who lay hold on it, and the supporters thereof are happy." And it is said, "For they shall be an ornament of grace "to thine head, and as chains about thy neck." And it is said, "it will bestow an ornament of grace to thine head, "and protect it with a crown of glory." And it is said, "for by me thy days shall be multiplied and the years of "thy life shall be increased." And it is said, "length of "days is in its right hand, and in its left are riches and "honour." And it is said, "for length of days, and long "life, and peace shall be added to thee." Rabbi Simeon

* Esther. ii. 22.

שֵׁנָה בְּמִעוּט שִׂיחָה בְּמִעוּט שְׂחוֹק בְּאֶרֶךְ אַפַּיִם בְּלֵב־טוֹב בֶּאֱמוּנַת חֲכָמִים בְּקַבָּלַת הַיִּסּוּרִין הַמַּכִּיר אֶת מְקוֹמוֹ וְהַשָּׂמֵחַ בְּחֶלְקוֹ וְהָעוֹשֶׂה סְיָג לִדְבָרָיו וְאֵינוֹ מַחֲזִיק טוֹבָה לְעַצְמוֹ אָהוּב אוֹהֵב אֶת הַמָּקוֹם אוֹהֵב אֶת הַבְּרִיּוֹת אוֹהֵב אֶת הַצְּדָקוֹת אוֹהֵב אֶת הַמֵּישָׁרִים אוֹהֵב אֶת הַתּוֹכָחוֹת וּמִתְרַחֵק מִן הַכָּבוֹד וְלֹא מֵגִיס לִבּוֹ בְּתַלְמוּדוֹ וְאֵינוֹ שָׂמֵחַ בְּהוֹרָאָה נוֹשֵׂא בְעוֹל עִם חֲבֵרוֹ וּמַכְרִיעוֹ לְכַף זְכוּת וּמַעֲמִידוֹ עַל הָאֱמֶת וּמַעֲמִידוֹ עַל הַשָּׁלוֹם וּמִתְיַשֵּׁב לִבּוֹ בְּתַלְמוּדוֹ שׁוֹאֵל (כְּעִנְיָן) וּמֵשִׁיב (כַּהֲלָכָה) שׁוֹמֵעַ וּמוֹסִיף הַלּוֹמֵד עַל מְנָת לְלַמֵּד וְהַלּוֹמֵד עַל מְנָת לַעֲשׂוֹת הַמַּחְכִּים אֶת רַבּוֹ וְהַמְכַוֵּן אֶת שְׁמוּעָתוֹ וְהָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ הָא לָמַדְתָּ כָּל הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ מֵבִיא גְאֻלָּה לָעוֹלָם שֶׁנֶּאֱמַר וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי׃ גְּדוֹלָה תוֹרָה שֶׁהִיא נוֹתֶנֶת חַיִּים לְעוֹשֶׂיהָ בָּעוֹלָם הַזֶּה וּבָעוֹלָם הַבָּא שֶׁנֶּאֱמַר כִּי חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל בְּשָׂרוֹ מַרְפֵּא׃ וְאוֹמֵר רִפְאוּת תְּהִי לְשָׁרֶּךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ׃ וְאוֹמֵר עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ וְאוֹמֵר כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ׃ וְאוֹמֵר תִּתֵּן לְרֹאשְׁךָ לִוְיַת חֵן עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ׃ וְאוֹמֵר כִּי בִי יִרְבּוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים׃ וְאוֹמֵר אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד׃ וְאוֹמֵר כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ׃ רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה

"it was thou, a man, mine equal, my guide, and my friend." Hence, it may be deduced, that if David, who was a king of Israel, learned but two things from Ahithophel, did call him his Rabbi, preceptor, and friend, how much more ought any one who learneth from his fellow a chapter, a sentence, a verse, or an expression, to shew him the utmost respect! Nought is true honour but the knowledge of the Law; as is said, "the wise shall inherit glory; and the perfect shall "inherit the good;" there is no real good, but the Law; as is said, "for I give you good doctrine, forsake ye not my "Law." The way to shew earnestness in the study of the Law is thus—Bread with salt shalt thou eat, water by measure shalt thou drink; on the earth shalt thou sleep, and a life of anxiousness shalt thou live; yet shalt thou labour in the study of the Law. If thus thou actest, happy thou shalt be and it shall be well with thee; thou shalt be happy in this world, and it shall be well with thee in the future. Seek not grandeur for thyself, neither covet more honour than thy learning meriteth: perform the precepts, and crave not after the tables of kings; for thy table is greater than their's and thy crown is greater than their crown; and the master that employeth thee, is faithful to pay thee the reward of thy labour. The Law is more excellent than the priesthood and than royalty: for royalty is acquired by thirty qualifications, and the priesthood by twenty four: but the Law is acquired by forty-eight; and these are they; viz. study, an attentive ear, repeating lips, a comprehensive and intelligent heart; accompanied with awe, fear, meekness, joy and purity; by attendance on wise men, by the remarks of associates, and disputations of scholars; by study of the bible, and of the mishna; by engaging in but little traffic, or wordly occupation, by being sparing in pleasure, in sleep, in talking, or sport; being

אָנוֹשׁ כְּעֶרְכִּי אַלּוּפִי וּמְיֻדָּעִי: וַהֲלֹא דְבָרִים קַל וָחֹמֶר וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבָד קְרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אֶחָת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִילוּ אוֹת אֶחָת עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָּבוֹד וְאֵין כָּבוֹד אֶלָּא תוֹרָה (נ"א לַחֲכָמִים) שֶׁנֶּאֱמַר כָּבוֹד חֲכָמִים יִנְחָלוּ וּתְמִימִים יִנְחֲלוּ טוֹב: וְאֵין טוֹב אֶלָּא תוֹרָה שֶׁנֶּאֱמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ: כָּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה פַּת בְּמֶלַח תֹּאכֵל וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה וְעַל הָאָרֶץ תִּישָׁן וְחַיֵּי צַעַר תִּחְיֶה וּבַתּוֹרָה אַתָּה עָמֵל אִם אַתָּה עֹשֶׂה כֵּן אַשְׁרֶיךָ וְטוֹב לָךְ אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא: אַל תְּבַקֵּשׁ גְּדֻלָּה לְעַצְמְךָ וְאַל תַּחְמוֹד כָּבוֹד יוֹתֵר מִלִּמּוּדֶךָ עֲשֵׂה וְאַל תִּתְאַוֶּה לְשֻׁלְחָנָם שֶׁל מְלָכִים שֶׁשֻּׁלְחָנְךָ גָּדוֹל מִשֻּׁלְחָנָם וְכִתְרְךָ גָּדוֹל מִכִּתְרָם וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֶּם־לְךָ שְׂכַר פְּעֻלָּתֶךָ: גְּדוֹלָה תוֹרָה יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמַּלְכוּת ׳ שֶׁהַמַּלְכוּת נִקְנֵית בִּשְׁלֹשִׁים מַעֲלוֹת וְהַכְּהֻנָּה בְּעֶשְׂרִים וְאַרְבַּע ׳ וְהַתּוֹרָה נִקְנֵית בְּאַרְבָּעִים וּשְׁמוֹנָה דְבָרִים ׳ וְאֵלּוּ הֵן בְּתַלְמוּד בִּשְׁמִיעַת הָאֹזֶן בַּעֲרִיכַת שְׂפָתַיִם בְּבִינַת הַלֵּב בְּאֵימָה בְּיִרְאָה בַּעֲנָוָה בְּשִׂמְחָה בְּטָהֳרָה בְּשִׁמּוּשׁ חֲכָמִים בְּדִקְדּוּק חֲבֵרִים בְּפִלְפּוּל הַתַּלְמִידִים בְּיִשּׁוּב בְּמִקְרָא בְּמִשְׁנָה בְּמִעוּט סְחוֹרָה בְּמִעוּט דֶּרֶךְ אֶרֶץ בְּמִעוּט תַּעֲנוּג בְּמִעוּט

Law for its own sake, has much merit; and not that alone, but the whole world is under obligation to him: he is called a dear friend; dear to God, and dear to mankind; he rejoiceth God, and rejoiceth his creatures: it clotheth him with meekness and the fear of God, and renders him fitted to become just, pious, righteous and faithful; it removeth him from sin, and bringeth him near to merit; and the world is benefited by his counsel, sound wisdom, understanding, and strength; as is said, "counsel is mine, and sound wisdom; "I am understanding, I have strength." It also bestoweth on him sovereignty, dominion and ratiocination; the hidden secrets of the law are revealed to him: he becomes an increasing fountain, and a never-failing river; and causing him to be modest, slow to anger, and ready to pardon an injury done to him, it will thus magnify and exalt him above all things. Rabbi Joshua Ben Levi said, every day, doth a *Bathkol* issue from mount Horeb, and proclaim, woe be to those who neglect the Law, for whoever doth not engage in the study of the Law, may be considered as despicable; as is said, "as a jewel of gold in a swine's snout, so is a "fair woman, without discretion." It is also said, "and the "tables were the work of God, and the writing was the "writing of God, graven upon the tables." Read not חָרוּת graven; but חֵרוּת freedom; for none can be thought free but those who choose to study the Law; and whoever is engaged in the study of the Law, is exalted; as expressed, "and from Mattanah to Nachliel, and from Nachliel to "Bamoth." He who learneth from his associate, one chapter, one sentence, one verse, or one expression, ought to behave towards him with respect; for thus we find of David, king of Israel, who having learned but two things from Ahithophel called him his teacher, his preceptor, and friend; as is said,

זוֹכֶה לִדְבָרִים הַרְבֵּה וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ ּנִקְרָא רֵעַ אָהוּב אוֹהֵב אֶת הַמָּקוֹם אוֹהֵב אֶת הַבְּרִיּוֹת מְשַׂמֵּחַ אֶת הַמָּקוֹם מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק חָסִיד יָשָׁר וְנֶאֱמָן וּמְרַחַקְתּוֹ מִן הַחֵטְא וּמְקָרַבְתּוֹ לִידֵי זְכוּת וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה שֶׁנֶּאֱמַר לִי עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה וְנוֹתֶנֶת לוֹ מַלְכוּת וּמֶמְשָׁלָה וְחִקּוּר דִּין וּמְגַלִּין לוֹ רָזֵי תוֹרָה וְנַעֲשֶׂה כְּמַעְיָן שֶׁאֵינוֹ פּוֹסֵק וּכְנָהָר הַמִּתְגַּבֵּר וְהוֹלֵךְ וֶהֱוֵה צְנוּעַ וְאֶרֶךְ רוּחַ וּמוֹחֵל עַל עֶלְבּוֹנוֹ וּמְגַדַּלְתּוֹ וּמְרוֹמַמְתּוֹ עַל כָּל הַמַּעֲשִׂים׃ אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה שֶׁכָּל מִי שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נָזוּף שֶׁנֶּאֱמַר נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם׃ וְאוֹמֵר וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא חָרוּת עַל הַלֻּחֹת ּ אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת שֶׁאֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה וְכָל מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְעַלֶּה שֶׁנֶּאֱמַר וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת׃ הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִבּוּר אֶחָד אֲפִילוּ אוֹת אַחַת צָרִיךְ לִנְהוֹג בּוֹ כָּבוֹד שֶׁכֵּן מָצִינוּ בְּדָוִד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבָד קְרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ שֶׁנֶּאֱמַר וְאַתָּה

light as an eagle, swift as a roe, and strong as a lion, to effect the will of thy father who is in heaven. He used to say, the impudent are for gehinnam, and the modest for paradise. May it be thy will, O Lord our God! and the God of our ancestors, that the holy temple be speedily rebuilt in our days and that thy Law be our portion. He also said, at five years of age, a child should study the scripture; at ten, the mishna; at thirteen, *he is bound* to observe the precepts; at fifteen, he must study the gemara; at eighteen, should enter into wedlock; at twenty, to pursue a mode to procure a livelihood; at thirty, he is arrived at full *bodily* strength; at forty to his full understanding; at fifty, *he is fit* to give counsel; at sixty, he is accounted aged; at seventy, he is called grey; at eighty, he may be considered as of a hardy nature; at ninety, as bending *to the grave*; at an hundred, as if already dead, and forgotten by the world. Ben Bag Bag, said, ponder and ponder again on the Law; for all things are contained therein; contemplate it, grow, old and grey with it, and depart not therefrom; for there is no quality preferable to it. Ben Hea Hea said, according to thy trouble will be thy recompence.

רבי Rabbi Chananya Ben Akashya said; "The sacred "blessed Being having been pleased to render Israel "meritorious; he therefore multiplied for them the law "and the precepts;" as it is said, "The Lord has pleased, "for the sake, of his righteousness, that the law may "be aggrandized and glorified."

Then say עלינו and קדיש יתום.

CHAPTER VI.

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land the scion of my planting, the work of my hands, that I may be glorified.

שנו חכמים The sages taught in the language of the Mishna. Blessed is he who selects them and their learning. Rabbi Myer said—he who is engaged in the study of the

תֵּימָא אוֹמֵר הֱוֵי עַז כַּנָּמֵר וְקַל כַּנֶּשֶׁר רָץ כַּצְּבִי וְגִבּוֹר כָּאֲרִי לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבַּשָּׁמָיִם: הוּא הָיָה אוֹמֵר עַז פָּנִים לְגֵיהִנֹּם וּבוֹשׁ פָּנִים לְגַן עֵדֶן: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: הוּא הָיָה אוֹמֵר בֶּן חָמֵשׁ שָׁנִים לַמִּקְרָא בֶּן עֶשֶׂר שָׁנִים לַמִּשְׁנָה בֶּן שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת בֶּן חֲמֵשׁ עֶשְׂרֵה לַתַּלְמוּד בֶּן שְׁמוֹנֶה עֶשְׂרֵה לַחֻפָּה בֶּן עֶשְׂרִים לִרְדּוֹף בֶּן שְׁלֹשִׁים לַכֹּחַ בֶּן אַרְבָּעִים לַבִּינָה בֶּן חֲמִשִּׁים לְעֵצָה בֶּן שִׁשִּׁים לְזִקְנָה בֶּן שִׁבְעִים לְשֵׂיבָה בֶּן שְׁמוֹנִים לִגְבוּרָה בֶּן תִּשְׁעִים לָשׁוּחַ בֶּן מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם: בֶּן בַּג בַּג אוֹמֵר הֲפֹךְ בַּהּ וַהֲפֹךְ בַּהּ דְּכֹלָּא בַהּ וּבַהּ תֶּחֱזֵי וְסִיב וּבְלֵה בַהּ וּמִנַּהּ לָא תָזוּעַ שֶׁאֵין לְךָ מִדָּה טוֹבָה הֵימֶנָּה: בֶּן הֵא הֵא אוֹמֵר לְפוּם צַעֲרָא אַגְרָא:

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר: עלינו ׳ קדיש יתום:

פֶּרֶק שִׁשִּׁי:

CHAPTER VI.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ

circumstance ceaseth, the affection ceaseth also; but that which doth not depend on such circumstance, will never cease. Where meet we with an instance of affection dependant on a sensual cause? Such was the love of Amnon to Tamar; but that which was not dependant on such a cause, was the love of David and Jonathan. Every dispute *occurring* for God's sake, will in the end be settled; but that which is not for God's sake, will not be settled. What may be considered as a dispute for God's sake? The disputes of Hillel and Shamai; but that which was not for God's sake, was the dissensions of Korah and his assembly. He who benefits the public, will never be exposed to sin, but whosoever causeth the public to sin, will never have the grace to repent. Moses was meritorious, and benefited the public; the merit of the public was therefore attributed to him; as is said, "he executed the justice of "the Lord, and his judgments with Israel." Jeroboam, the son of Nebat, sinned, and caused Israel to sin; the sin of the public was therefore attributed to him; as is said, "because of the sins of Jeroboam which he sinned, and "which he made Israel sin." Whoever doth possess these three virtues, may be considered as a disciple of our father Abraham; and whoever is possessed of the three opposites, is of the disciples of Balaam the wicked. A benevolent eye, a modest spirit and an humble mind *are characteristics* of the disciples of our forefather Abraham; an evil eye, an haughty spirit, and an ambitious mind *are characteristics* of the disciples of the wicked Balaam. What is the difference between the disciples of our forefather Abraham, and the disciples of the wicked Balaam? The disciples of our forefather Abraham, enjoy the fruit of their good works in this world, and inherit the future; for it is said, "that I may cause those that love me, to inherit substance; "and I will fill their treasures." But the disciples of the wicked Balaam inherit gehinnam, and descend to the pit of destruction; as is said, "But thou, O God, shalt bring "them down into the pit of destruction; bloody and deceitful "men shall not live out half their days, but I will trust "in thee." Judah Ben Tema said, be bold as a leopard,

תְּלוּיָה בְדָבָר זוֹ אַהֲבַת אַמְנוֹן וְתָמָר · וְשֶׁאֵינָהּ תְּלוּיָה בְדָבָר זוֹ אַהֲבַת דָּוִד וִיהוֹנָתָן׃ כָּל מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָהּ לְהִתְקַיֵּם וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם אֵין סוֹפָהּ לְהִתְקַיֵּם · אֵיזוֹ הִיא מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם זוֹ מַחֲלֹקֶת הִלֵּל וְשַׁמַּאי · וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם זוֹ מַחֲלֹקֶת קֹרַח וְכָל עֲדָתוֹ׃ כָּל הַמְזַכֶּה אֶת הָרַבִּים אֵין חֵטְא בָּא עַל יָדוֹ · וְכָל הַמַּחֲטִיא אֶת הָרַבִּים אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה · מֹשֶׁה זָכָה וְזִכָּה אֶת הָרַבִּים זְכוּת הָרַבִּים תָּלוּי בּוֹ שֶׁנֶּאֱמַר צִדְקַת יְיָ עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל · יָרָבְעָם בֶּן נְבָט חָטָא וְהֶחֱטִיא אֶת הָרַבִּים חֵטְא הָרַבִּים תָּלוּי בּוֹ שֶׁנֶּאֱמַר עַל חַטֹּאות יָרָבְעָם אֲשֶׁר חָטָא וַאֲשֶׁר הֶחֱטִיא אֶת יִשְׂרָאֵל׃ כָּל מִי שֶׁיֵּשׁ־בּוֹ שְׁלֹשָׁה דְבָרִים הַלָּלוּ הוּא מִתַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ · וּשְׁלֹשָׁה דְבָרִים אֲחֵרִים הוּא מִתַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע · עַיִן טוֹבָה וְרוּחַ נְמוּכָה וְנֶפֶשׁ שְׁפָלָה תַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ · עַיִן רָעָה וְרוּחַ גְּבוֹהָה וְנֶפֶשׁ רְחָבָה תַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע׃ מַה בֵּין תַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ לְתַלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע תַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ אוֹכְלִין בָּעוֹלָם הַזֶּה וְנוֹחֲלִין הָעוֹלָם הַבָּא שֶׁנֶּאֱמַר לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃ תַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע יוֹרְשִׁין גֵּיהִנֹּם וְיוֹרְדִין לִבְאֵר שַׁחַת שֶׁנֶּאֱמַר וְאַתָּה אֱלֹהִים תּוֹרִדֵם לִבְאֵר שַׁחַת אַנְשֵׁי דָמִים וּמִרְמָה לֹא יֶחֱצוּ יְמֵיהֶם וַאֲנִי אֶבְטַח בָּךְ׃ יְהוּדָה בֶּן

is mine is mine, and that which is thine is thine, this is a mean disposition; and some say, this was the custom of Sodom. He who saith, what is thine is mine, and what is mine is thine, is an ignorant plebian. He who saith, what is mine is thine, and what is thine is also thine, is a saint. He who saith, what is mine, is mine, and what is thine, also is mine, is wicked. There are four qualities in the passions of mankind. He who is easily provoked, and easily pacified, such one loses more than he gains. He whom it is difficult to provoke, and difficult to pacify, gains more than he loses. He whom it is difficult to provoke, and easy to pacify, is pious; but he who is easily provoked, and with difficultly pacified, is wicked. There are four qualities perceivable in disciples: *viz.* he who quickly apprehends, and quickly forgets, such one loses more than he gains: he who difficultly apprehends, and difficultly forgets, gains more than he loses: he who quickly apprehends, and difficultly forgets, hath a good portion: he who difficultly apprehends, and quickly forgets, hath an evil portion. There are four qualities perceivable in those who bestow charity: he who is willing to give, but doth not wish that others should give, hath an envious eye towards others: he who likes to see others give, but who himself will not give, hath an evil eye towards himself; he who is willing to give, and that others should also give, is a saint: he who will not give, and likes not that others should give, is wicked. Four qualities are perceivable in those who go to college: he who goeth, but doth not study, can but claim the reward due to his going; he who studieth, but doth not go, is entitled to the reward due to his action; he who goeth, and studieth, is pious; he who neither goeth, nor studieth, is wicked. There are four qualities to be met with in those who attend to hear the instruction of the wise; *and they may thus be compared*, as a sponge, a funnel, a strainer, and a sieve; as a sponge, which sucketh all up; as a funnel, which receiveth at one end, and dischargeth at the other; as a strainer, which letteth the wine pass, but retaineth the lees; and a sieve, which dischargeth the bran, but retaineth the fine flour. Every affection that depends on some *sensual* or *worldly* circumstance, when that

וְשֶׁלְּךָ שֶׁלָּךְ זוֹ מִדָּה בֵינוֹנִית וְיֵשׁ אוֹמְרִים זוֹ מִדַּת סְדוֹם· שֶׁלִּי שֶׁלָּךְ וְשֶׁלְּךָ שֶׁלִּי עַם הָאָרֶץ· שֶׁלִּי שֶׁלָּךְ וְשֶׁלְּךָ שֶׁלָּךְ חָסִיד· שֶׁלְּךָ שֶׁלִּי וְשֶׁלִּי שֶׁלִּי רָשָׁע: אַרְבַּע מִדּוֹת בְּדֵעוֹת· נוֹחַ לִכְעוֹס וְנוֹחַ לִרְצוֹת יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ· קָשֶׁה לִכְעוֹס וְקָשֶׁה לִרְצוֹת יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ· קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת חָסִיד נוֹחַ לִכְעוֹס וְקָשֶׁה לִרְצוֹת רָשָׁע: אַרְבַּע מִדּוֹת בְּתַלְמִידִים מָהִיר לִשְׁמוֹעַ וּמָהִיר לְאַבֵּד יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ קָשֶׁה לִשְׁמוֹעַ וְקָשֶׁה לְאַבֵּד יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ מָהִיר לִשְׁמוֹעַ וְקָשֶׁה לְאַבֵּד זוֹ חֵלֶק טוֹב קָשֶׁה לִשְׁמוֹעַ וּמָהִיר לְאַבֵּד זוֹ חֵלֶק רָע: אַרְבַּע מִדּוֹת בְּנוֹתְנֵי צְדָקָה הָרוֹצֶה שֶׁיִּתֵּן וְלֹא יִתְּנוּ אֲחֵרִים עֵינוֹ רָעָה בְּשֶׁל אֲחֵרִים יִתְּנוּ אֲחֵרִים וְהוּא לֹא יִתֵּן עֵינוֹ רָעָה בְּשֶׁלּוֹ· יִתֵּן וְיִתְּנוּ אֲחֵרִים חָסִיד לֹא יִתֵּן וְלֹא יִתְּנוּ אֲחֵרִים רָשָׁע: אַרְבַּע מִדּוֹת בְּהוֹלְכֵי בֵית הַמִּדְרָשׁ הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה שְׂכַר הֲלִיכָה בְּיָדוֹ· עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ שְׂכַר מַעֲשֶׂה בְּיָדוֹ· הוֹלֵךְ וְעוֹשֶׂה חָסִיד· לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע: אַרְבַּע מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים סְפוֹג וּמַשְׁפֵּךְ מְשַׁמֶּרֶת וְנָפָה: סְפוֹג שֶׁהוּא סוֹפֵג אֶת הַכֹּל וּמַשְׁפֵּךְ שֶׁמַּכְנִיס בְּזוֹ וּמוֹצִיא בְזוֹ מְשַׁמֶּרֶת שֶׁמּוֹצִיאָה אֶת הַיַּיִן וְקוֹלֶטֶת אֶת הַשְּׁמָרִים וְנָפָה שֶׁמּוֹצִיאָה אֶת הַקֶּמַח וְקוֹלֶטֶת אֶת הַסֹּלֶת: כָּל אַהֲבָה שֶׁהִיא תְלוּיָה בְדָבָר בָּטֵל דָּבָר בְּטֵלָה אַהֲבָה· וְשֶׁאֵינָהּ תְּלוּיָה בְדָבָר אֵינָהּ בְּטֵלָה לְעוֹלָם· אֵיזוֹ הִיא אַהֲבָה שֶׁהִיא

of tongs, wherewith all others were made. Seven things mark the clown, and seven the wise man. The wise man will not speak before one who exceeds him in wisdom and years: he will not interrupt his neighbour in his discourse; nor be in haste to reply; enquireth to the purpose, and answereth regularly: he will speak of the first proposition first; and of the last lastly: and of that which he hath not heard, he will say I have not heard; and will *always* confess the truth. The reverse of all this marks the clown. Seven kinds of punishment are brought on the world, for seven important sins: when a part of the people give tithes, and another not; scarcity and dearth ensue, so that some are filled, and others suffer hunger: but when all agree not to give tithes, a famine from *destructive* confusion and from dearth ensue. When all have agreed not to separate the tithes, universal consuming famine ensues; and if not to consecrate the *chulla*, a destructive famine will follow. Pestilence cometh into the world, for the commission of sins said to be punishable with death in the Law, but which are not cognizable by human judges; as also for the non-observance of the Law concerning the fruits of the seventh year. The sword pervadeth the world, on account of the painful delay of justice, and the painful perversion thereof; and on account of those who explain the law contrary to the true sense thereof. Ferocious animals over-run the world on account of false swearing, and the profanation of God's name. Expatriation prevails throughout the world, on account of idolatry, whoredom, bloodshed, and not suffering the land to rest on the sabbatical year. At four periods the pestilence is most prevalent: in the fourth year, the seventh, the close of the seventh, and the close of the feast of tabernacles every year. In the fourth year, on account of the failure in giving the poor's tithe of the third year; in the seventh, for withholding the poor's tithe of the sixth year; and at the end of the seventh, on account of the fruits of the seventh year; and annually, at the end of the feast of tabernacles, on account of robbing the poor of the gifts due to them. Four dispositions are to be met with among mankind; one that saith, that which

אוֹמְרִים אַף צְבַת בִּצְבַת עֲשׂוּיָה: שִׁבְעָה דְבָרִים בְּגֹלֶם וְשִׁבְעָה בְּחָכָם. חָכָם אֵינוֹ מְדַבֵּר לִפְנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחָכְמָה (וּבְמִנְיָן) וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ וְאֵינוֹ נִבְהָל לְהָשִׁיב. שׁוֹאֵל כְּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה. וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן. וְעַל מַה־שֶּׁלֹּא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי. וּמוֹדֶה עַל הָאֱמֶת. וְחִלּוּפֵיהֶן בַּגֹּלֶם: שִׁבְעָה מִינֵי פֻּרְעָנִיּוֹת בָּאִין לָעוֹלָם עַל שִׁבְעָה גוּפֵי עֲבֵרָה: מִקְצָתָן מְעַשְּׂרִין וּמִקְצָתָן אֵינָן מְעַשְּׂרִין רָעָב שֶׁל בַּצֹּרֶת בָּא מִקְצָתָן רְעֵבִים וּמִקְצָתָן שְׂבֵעִים: גָּמְרוּ שֶׁלֹּא לְעַשֵּׂר רָעָב שֶׁל מְהוּמָה וְשֶׁל בַּצֹּרֶת בָּא: וְשֶׁלֹּא לִטּוֹל אֶת הַחַלָּה רָעָב שֶׁל כְּלָיָה בָּא: דֶּבֶר בָּא לָעוֹלָם עַל מִיתוֹת הָאֲמוּרוֹת בַּתּוֹרָה שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין וְעַל פֵּרוֹת שְׁבִיעִית: חֶרֶב בָּאָה לָעוֹלָם עַל עִנּוּי הַדִּין וְעַל עִוּוּת הַדִּין וְעַל הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה: חַיָּה רָעָה בָּאָה לָעוֹלָם עַל שְׁבוּעַת שָׁוְא וְעַל חִלּוּל הַשֵּׁם: גָּלוּת בָּאָה לָעוֹלָם עַל עוֹבְדֵי אֱלִילִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים וְעַל שְׁמִטַּת הָאָרֶץ: בְּאַרְבָּעָה פְרָקִים הַדֶּבֶר מִתְרַבֶּה בָּרְבִיעִית וּבַשְּׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית וּבְמוֹצָאֵי הֶחָג שֶׁבְּכָל שָׁנָה וְשָׁנָה: בָּרְבִיעִית מִפְּנֵי מַעְשַׂר עָנִי שֶׁבַּשְּׁלִישִׁית. בַּשְּׁבִיעִית מִפְּנֵי מַעְשַׂר עָנִי שֶׁבַּשִּׁשִּׁית. בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פֵּרוֹת שְׁבִיעִית. בְּמוֹצָאֵי הֶחָג שֶׁבְּכָל שָׁנָה וְשָׁנָה מִפְּנֵי גֶּזֶל מַתְּנוֹת עֲנִיִּים: אַרְבַּע מִדּוֹת בָּאָדָם הָאוֹמֵר שֶׁלִּי שֶׁלִּי

sensible how long-suffering *is the Supreme Being;* as all those generations went on *continually* provoking him until he brought the deluge upon them. Ten generations passed from Noah to Abraham; which shew us how long-suffering God is: as all those successive generations continued to provoke him, until Abraham appeared and received the reward due to all. Ten trials were made on our father Abraham, in all of which he stood firm; and which evince the great love our father Abraham *felt towards God.* Ten miracles were wrought for our ancestors in Egypt, and ten at the Red Sea. Ten plagues did the holy blessed Being inflict on the Egyptians in Egypt; and ten at the Red Sea. Ten times did our ancestors tempt the blessed God in the wilderness; as expressed, * "and they have tempted me now "these ten times, and have not hearkened unto my voice." Ten miracles were wrought for our ancestors in the temple: *viz.* no woman ever miscarried in consequence of the scent from the flesh of the sacrifices, neither did the flesh of the sacrifices ever smell offensively: a fly was *never* seen in the slaughter-house: no unclean accident *ever* befel the high priest, on the day of atonement: nor did the rain *ever* extinguish the fire of the arranged wood: nor the wind contend with the ascending pillar of smoke: neither was any defect *ever* found in the omer, the two loaves, and the shew-bread. *The people* stood close pressed together, who yet when they worshipped, found room sufficient: neither did a serpent or scorpion ever injure any person in Jerusalem: nor did any man *ever* say to his neighbour I have not room to lodge in Jerusalem. Ten articles were created on the eve of the first sabbath, during twilight; namely, the mouth of the earth; the mouth of the ass; the mouth of the spring; the rainbow; the manna; the staff; the Shameer; the alphabet, writing, and the tables of the Law; some say, and likewise the demons, the grave of Moses, and the ram of our father Abraham: others add, the first pair

* Numb. xiv. 22.

כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו שֶׁכָּל הַדּוֹרוֹת הָיוּ מַכְעִיסִין וּבָאִין עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת־מֵי הַמַּבּוּל: עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו שֶׁכָּל הַדּוֹרוֹת הָיוּ מַכְעִיסִין וּבָאִין עַד שֶׁבָּא אַבְרָהָם אָבִינוּ וְקִבֵּל שְׂכַר כֻּלָּם: עֲשָׂרָה נִסְיוֹנוֹת נִתְנַסָּה אַבְרָהָם אָבִינוּ וְעָמַד בְּכֻלָּם לְהוֹדִיעַ כַּמָּה חִבָּתוֹ שֶׁל אַבְרָהָם אָבִינוּ: עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּמִצְרַיִם וַעֲשָׂרָה עַל הַיָּם: עֶשֶׂר מַכּוֹת הֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִיִּים בְּמִצְרַיִם וְעֶשֶׂר עַל הַיָּם: עֲשָׂרָה נִסְיוֹנוֹת נִסּוּ אֲבוֹתֵינוּ אֶת הַקָּדוֹשׁ בָּרוּךְ הוּא בַּמִּדְבָּר שֶׁנֶּאֱמַר וַיְנַסּוּ אוֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ · לֹא הִפִּילָה אִשָּׁה מֵרֵיחַ בְּשַׂר הַקֹּדֶשׁ וְלֹא הִסְרִיחַ בְּשַׂר הַקֹּדֶשׁ מֵעוֹלָם וְלֹא נִרְאָה זְבוּב בְּבֵית הַמִּטְבְּחַיִם וְלֹא אֵרַע קֶרִי לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפֻּרִים וְלֹא כִבּוּ הַגְּשָׁמִים אֵשׁ שֶׁל עֲצֵי הַמַּעֲרָכָה וְלֹא נִצְּחָה הָרוּחַ אֶת עַמּוּד הֶעָשָׁן וְלֹא נִמְצָא פְסוּל בָּעֹמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָחִים וְלֹא הִזִּיק נָחָשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם וְלֹא אָמַר אָדָם לַחֲבֵירוֹ צַר לִי הַמָּקוֹם שֶׁאָלִין בִּירוּשָׁלָיִם: עֲשָׂרָה דְבָרִים נִבְרְאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת וְאֵלוּ הֵן · פִּי הָאָרֶץ פִּי הַבְּאֵר פִּי הָאָתוֹן הַקֶּשֶׁת וְהַמָּן וְהַמַּטֶּה וְהַשָּׁמִיר הַכְּתָב וְהַמִּכְתָּב וְהַלּוּחוֹת · וְיֵשׁ אוֹמְרִים אַף הַמַּזִּיקִין וּקְבוּרָתוֹ שֶׁל מֹשֶׁה וְאֵילוֹ שֶׁל אַבְרָהָם אָבִינוּ וְיֵשׁ

lust, and ambition, take men out of this world. He used to say—those who are born, are doomed to die, the dead to live, and the quick to be judged; to know, to make known, and be informed, that the Almighty God is the former, the Creator, the intelligent *being*, judge, witness, and prosecutor; and He will judge thee hereafter. Blessed be He, in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, nor acceptance of bribes, for every thing is his. Know also, that every thing is done according to the account; and let not thine imagination persuade thee, that the grave is a place of refuge for thee: by force wast thou formed, and by force wast thou born; and by force dost thou live; and by force wilt thou die; and by force must thou hereafter render an account, and receive judgment in the presence of the supreme King of kings, *the holy God*, blessed is he.

רבי Rabbi Chananya Ben Akashya said; "The sacred "blessed Being having been pleased to render Israel "meritorious; he therefore multiplied for them the law "and the precepts;" as it is said, "The Lord has pleased, "for the sake, of his righteousness, that the law may "be aggrandized and glorified."

Then say עלינו and קדיש יתום.

CHAPTER V.

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land thescion of my planting, the work of my hands, that I may be glorified.

בעשרה By ten *divine* expressions was the world created: what doth this teach us? verily God could have created it with one expression! but this was to punish the wicked, who destroy the world, thus created by ten expressions; and to dispense happy rewards to the pious who support the world created by ten expressions. Ten were the generations from Adam to Noah; which must make us

וְהַתַּאֲוָה וְהַכָּבוֹד מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם: הוּא הָיָה אוֹמֵר הַיִּלוֹדִים לָמוּת וְהַמֵּתִים לִחְיוֹת וְהַחַיִּים לִדּוֹן לֵידַע וּלְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל הוּא הַיּוֹצֵר הוּא הַבּוֹרֵא הוּא הַמֵּבִין הוּא הַדַּיָּן הוּא הָעֵד הוּא בַּעַל דִּין הוּא עָתִיד לָדוּן בָּרוּךְ הוּא שֶׁאֵין לְפָנָיו לֹא עַוְלָה וְלֹא שִׁכְחָה וְלֹא מַשּׂוֹא פָנִים וְלֹא מִקַּח שֹׁחַד וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לָךְ שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר וְעַל כָּרְחֲךָ אַתָּה נוֹלָד וְעַל כָּרְחֲךָ אַתָּה חַי וְעַל כָּרְחֲךָ אַתָּה מֵת וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר: עלינו· קדיש יתום:

פֶּרֶק חֲמִישִׁי:

CHAPTER V.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם וּמַה תַּלְמוּד לוֹמַר וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת: עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ לְהוֹדִיעַ

on thine own understanding. Rabbi Yanai said—it is not in our power to explain the prosperity of the wicked, nor the chastisements of the righteous. Rabbi Mathya Ben Charash said—be forward to greet all men; be rather as the tail of the lion, than at the head of the foxes. Rabbi Jacob said—this world may be likened to a court yard *placed* before the future world; prepare thyself therefore in the vestibule, that thou mayest enter into the palace. He used to say, one hour employed in repentance and good deeds in this world, is preferable to a whole life in the future one; and one hour's refreshment of spirit in the future world, is preferable to the entire life in this. Rabbi Simeon Ben Eleazer said—attempt not to pacify your neighbour while he is in a rage, nor to console him while his dead liveth before him: question him not at the moment of his vowing; nor be pressing to see him in the time of his calamity. Samuel the lesser used to say—rejoice not when thine enemy falleth; and let not thy heart be glad when he stumbleth; lest the Lord should see it, and it be evil in his sight, and turn his wrath from him. Elisha Ben Abuya said—he who teacheth a child, is like to one who writes on clean paper; but he who teacheth old people, is like unto one who writes on blotted paper. Rabbi Jose, the son of Judah, an inhabitant of a Babylonian village, said—to what may he who learneth the Law, from little children be compared? to one who eateth sour grapes, and drinketh wine from his press: but he who learneth from the old men, may be compared to one who eats ripe grapes, and drinks old wine. Rabbi Myer said—look not at the flask, but at that which is therein: for there are new flasks full of old wine, and old flasks which have not even new wine in them. Rabbi Eleazer Hakkapar said—envy,

וְאֶל־בִּינָתְךָ אַל תִּשָּׁעֵן: רַבִּי יַנַּאי אוֹמֵר אֵין בְּיָדֵינוּ לֹא מִשַּׁלְוַת הָרְשָׁעִים וְאַף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים: רַבִּי מַתְיָא בֶּן־חָרָשׁ אוֹמֵר הֱוֵה מַקְדִּים בִּשְׁלוֹם כָּל־אָדָם וֶהֱוֵה זָנָב לָאֲרָיוֹת וְאַל תְּהִי רֹאשׁ לַשֻּׁעָלִים: רַבִּי יַעֲקֹב אוֹמֵר הָעוֹלָם הַזֶּה דּוֹמֶה לִפְרוֹזְדוֹר בִּפְנֵי הָעוֹלָם הַבָּא הַתְקֵן עַצְמְךָ בִּפְרוֹזְדוֹר כְּדֵי שֶׁתִּכָּנֵס לִטְרַקְלִין: הוּא הָיָה אוֹמֵר יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבָּא וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא מִכָּל חַיֵּי הָעוֹלָם הַזֶּה: רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר אַל תְּרַצֶּה אֶת חֲבֵרְךָ בִּשְׁעַת כַּעְסוֹ וְאַל תְּנַחֲמֵהוּ בְּשָׁעָה שֶׁמֵּתוֹ מֻטָּל לְפָנָיו וְאַל תִּשְׁאַל לוֹ בִּשְׁעַת נִדְרוֹ וְאַל תִּשְׁתַּדֵּל לִרְאוֹתוֹ בִּשְׁעַת קַלְקָלָתוֹ: שְׁמוּאֵל הַקָּטָן אוֹמֵר בִּנְפֹל אוֹיִבְךָ אַל תִּשְׂמָח וּבִכָּשְׁלוֹ אַל יָגֵל לִבֶּךָ: פֶּן יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהֵשִׁיב מֵעָלָיו אַפּוֹ: אֱלִישָׁע בֶּן אֲבוּיָה אוֹמֵר הַלּוֹמֵד יֶלֶד לְמָה הוּא דוֹמֶה לִדְיוֹ כְּתוּבָה עַל נְיָר חָדָשׁ וְהַלּוֹמֵד זָקֵן לְמָה הוּא דוֹמֶה לִדְיוֹ כְּתוּבָה עַל נְיָר מָחוּק: רַבִּי יוֹסֵי בַּר יְהוּדָה אִישׁ כְּפַר הַבַּבְלִי אוֹמֵר הַלּוֹמֵד מִן הַקְּטַנִּים לְמָה הוּא דוֹמֶה לְאוֹכֵל עֲנָבִים קֵהוֹת וְשׁוֹתֶה יַיִן מִגִּתּוֹ וְהַלּוֹמֵד מִן הַזְּקֵנִים לְמָה הוּא דוֹמֶה לְאוֹכֵל עֲנָבִים בְּשׁוּלוֹת וְשׁוֹתֶה יַיִן יָשָׁן: רַבִּי מֵאִיר אוֹמֵר אַל תִּסְתַּכֵּל בְּקַנְקַן אֶלָּא בְּמַה שֶׁיֵּשׁ בּוֹ יֵשׁ קַנְקַן חָדָשׁ מָלֵא יָשָׁן וְיָשָׁן שֶׁאֲפִילוּ חָדָשׁ אֵין בּוֹ: רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר הַקִּנְאָה

the Law, shall be personally despised by mankind. Rabbi Ishmael said—he who avoids being a judge, saves himself from, enmity, robbery, and perjury; but he who is arrogant in laying down the Law, is a proud wicked fool. He used to say, judge not singly by thyself, for none can judge singly, but ONE; neither shouldest thou say, receive ye my opinion; for they have the option, not thou. Rabbi Jonathan said—whosoever performeth the *ordinance* of the Law whilst poor, shall in the end perform it when rich: but he who neglects the Law, on account of riches, will in the end neglect it on account of poverty Rabbi Myer said—diminish your worldly concerns, and engage in the contemplation of the Law; be of humble spirit in the presence of all men. If thou neglecteth the Law, there are many hindrances before thee, but if thou hast laboured in the study of the Law, there is much recompence to be given unto thee. Rabbi Eleazer, the son of Jacob, said—he who performeth but one precept, obtaineth an advocate for himself; and he who commits a single sin, procures unto himself an accuser. Repentance and good deeds are a shield before the divine punishment. Rabbi Johanan Hasandelar* said—every assembly formed for God's sake, will be permanent; but those not formed for God's sake, will have no duration. Rabbi Eleazer Ben Shamuang said—let the honour of thy disciple be as dear to thee as thine own; and the honour of thy companion as the fear of thy master, and the fear of thy master as the fear of God. Rabbi Judah said—be careful in the study of the Law, for error in the learned amounts to wilful sin. Rabbi Simeon said—there are three crowns; the crown of the Law, the crown of the priesthood, and the crown of monarchy: but the crown of a good name is superior to all of them. Rabbi Nehoray said—when you emigrate let it be to a place where the Law is studied; and say, not that it will follow thee, or that thy associates will establish it for thee; neither depend

* Hasandelar properly denotes a shoe, or sandal-maker.

אֶת הַתּוֹרָה גּוּפוֹ מְחֻלָּל עַל הַבְּרִיּוֹת: רַבִּי יִשְׁמָעֵאל בְּנוֹ אוֹמֵר הַחוֹשֵׂךְ עַצְמוֹ מִן הַדִּין פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגָזֵל וּשְׁבוּעַת שָׁוְא. וְהַגַּס לִבּוֹ בְּהוֹרָאָה שׁוֹטֶה רָשָׁע וְגַס רוּחַ: הוּא הָיָה אוֹמֵר אַל תְּהִי דָן יְחִידִי שֶׁאֵין דָּן יְחִידִי אֶלָּא אֶחָד וְאַל תֹּאמַר קַבְּלוּ דַעְתִּי שֶׁהֵן רַשָּׁאִין וְלֹא אָתָּה: רַבִּי יוֹנָתָן אוֹמֵר כָּל הַמְקַיֵּם אֶת הַתּוֹרָה מֵעֹנִי סוֹפוֹ לְקַיְּמָהּ מֵעֹשֶׁר וְכָל הַמְבַטֵּל אֶת הַתּוֹרָה מֵעֹשֶׁר סוֹפוֹ לְבַטְּלָהּ מֵעֹנִי: רַבִּי מֵאִיר אוֹמֵר הֱוֵי מְמַעֵט בְּעֵסֶק וַעֲסוֹק בַּתּוֹרָה וֶהֱוֵה שְׁפַל רוּחַ בִּפְנֵי כָל־אָדָם וְאִם בָּטַלְתָּ מִן הַתּוֹרָה יֶשׁ־לָךְ בְּטֵלִים הַרְבֵּה כְּנֶגְדָּךְ וְאִם עָמַלְתָּ בַתּוֹרָה יֶשׁ־לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ: רַבִּי אֱלִיעֶזֶר בֶּן־יַעֲקֹב אוֹמֵר הָעוֹשֶׂה מִצְוָה אַחַת קוֹנֶה לוֹ פְּרַקְלִיט אֶחָד וְהָעוֹבֵר עֲבֵרָה אַחַת קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים כִּתְרִים בִּפְנֵי הַפּוּרְעָנוּת: רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר כָּל־כְּנֵסִיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָהּ לְהִתְקַיֵּם וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם אֵין סוֹפָהּ לְהִתְקַיֵּם: רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ אוֹמֵר יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ וּכְבוֹד חֲבֵרְךָ כְּמוֹרָא רַבָּךְ וּמוֹרָא רַבָּךְ כְּמוֹרָא שָׁמָיִם: רַבִּי יְהוּדָה אוֹמֵר הֱוֵה זָהִיר בְּתַלְמוּד שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן: רַבִּי שִׁמְעוֹן אוֹמֵר שְׁלֹשָׁה כְתָרִים הֵן כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן: רַבִּי נְהוֹרַאי אוֹמֵר הֱוֵה גוֹלֶה לִמְקוֹם תּוֹרָה וְאַל תֹּאמַר שֶׁהִיא תָבוֹא אַחֲרֶיךָ שֶׁחֲבֵרֶיךָ יְקַיְּמוּהָ בְיָדֶךָ

"from all my teachers I gather understanding." Who is a mighty man? he who subdueth his evil inclination; as it is said, "he who is slow to anger, is better than the "mighty; and he who governeth his spirit, than he who "taketh a city." Who is a rich man? he who is delighted with his lot; as is said, "thou shalt eat the labour of thy "hands; then happy shalt thou be, and it shall be well "with thee;" happy shalt thou be in this world, and it shall be well with thee in the world to come. Who is an honourable man? he who honoureth mankind; as is said, "for they who honour me, will I honour; and they who "despise me shall be lightly esteemed." Ben Azai said—hasten to the performance of the slightest precept, and flee from the commission of sin; for the performance of one precept leads to another, and one sin involves the commission of another; as the reward of *effecting* one precept is *being led to the performance* of another, so is the recompence of one sin, *the evil of committing* another. He used to say—despise not all men, nor oppose all things: for there is no man who hath not his hour, neither is there a thing that hath not its place. Rabbi Leveetas, an inhabitant of Jabna, said, be exceedingly humble of spirit, as all the expectation of man is to be food for worms. Rabbi Johannan Ben Beroka said—whosoever profaneth God's name in secret, whether inadvertently, or presumptuously, will be punished in public, it being all the same in case of the profanation of God's name. Rabbi Ishmael said—he who learneth that he may be able to teach others, will be enabled to study, and to teach others; but he who studieth in order to perform the precepts, will be enabled to study, to teach, to observe, and to effect the commandments. Rabbi Zadoc said—separate not thyself from the congregation, make not thyself as one of the dictators to judges, make not *the study of the Law* as a diadem for thy aggrandizement; nor as a hatchet to labour with *for thy living*. Hillel used also to say,—he who makes use of this diadem *for his own purposes*, will pass away. Hence art thou taught, that whoever would make a profit by the Law depriveth himself of life. Rabbi Jose said—he who honoureth the Law, shall be personally honoured by mankind; but whosoever profaneth

מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי (כִּי עֵדְוֹתֶיךָ שִׂיחָה לִּי): אֵיזֶהוּ גִבּוֹר הַכּוֹבֵשׁ אֶת יִצְרוֹ שֶׁנֶּאֱמַר טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמוֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר: אֵיזֶהוּ עָשִׁיר הַשָּׂמֵחַ בְּחֶלְקוֹ שֶׁנֶּאֱמַר יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ· אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא· אֵיזֶהוּ מְכֻבָּד הַמְכַבֵּד אֶת הַבְּרִיּוֹת שֶׁנֶּאֱמַר כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ: בֶּן עַזַּאי אוֹמֵר הֱוֵי רָץ לְמִצְוָה קַלָּה וּבֹרֵחַ מִן הָעֲבֵרָה שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה שֶׁשְּׂכַר מִצְוָה מִצְוָה וּשְׂכַר עֲבֵרָה עֲבֵרָה: הוּא הָיָה אוֹמֵר אַל תְּהִי בָז לְכָל אָדָם וְאַל תְּהִי מַפְלִיג לְכָל דָּבָר שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם: רַבִּי לְוִיטַס אִישׁ יַבְנֶה אוֹמֵר מְאֹד מְאֹד הֱוֵה שְׁפַל רוּחַ שֶׁתִּקְוַת אֱנוֹשׁ רִמָּה: רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר כָּל הַמְחַלֵּל שֵׁם שָׁמַיִם בַּסֵּתֶר נִפְרָעִין מִמֶּנּוּ בַּגָּלוּי אֶחָד בְּשׁוֹגֵג וְאֶחָד בְּמֵזִיד בְּחִלּוּל הַשֵּׁם: רַבִּי יִשְׁמָעֵאל (בַּר רַבִּי יוֹסֵי) אוֹמֵר הַלּוֹמֵד עַל מְנָת לְלַמֵּד מַסְפִּיקִין בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד וְהַלּוֹמֵד עַל מְנָת לַעֲשׂוֹת מַסְפִּיקִין בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד (לִשְׁמוֹר) לַעֲשׂוֹת: רַבִּי צָדוֹק אוֹמֵר אַל (תִּפְרוֹשׁ מִן הַצִּבּוּר וְאַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין וְאַל) תַּעֲשֶׂהָ עֲטָרָה לְהִתְגַּדֶּל־בָּהּ וְלֹא קַרְדּוֹם לַחְפָּר־בָּהּ וְכַךְ הָיָה הִלֵּל אוֹמֵר וּדְאִשְׁתַּמֵּשׁ בְּתָגָא חֲלָף הָא לָמַדְתָּ כָּל־הַנֶּהֱנֶה (נ"א הַנֵּאוֹת) מִדִּבְרֵי תוֹרָה נוֹטֵל חַיָּיו מִן הָעוֹלָם: רַבִּי יוֹסֵי אוֹמֵר כָּל הַמְכַבֵּד אֶת הַתּוֹרָה גּוּפוֹ מְכֻבָּד עַל הַבְּרִיּוֹת וְכָל הַמְחַלֵּל

be no understanding, there is no knowledge, and if there be no knowledge, there is no understanding; if there be no meal, there can be no study of the Law, and if there be no Law, there will be no meal. He used to say, to what may he be likened, whose wisdom exceedeth his good deeds? To a tree the branches of which are numerous, and the roots scanty; so that when the wind cometh, it plucketh it up, and overturneth it; as is said, "for he shall "be like a blasted tree upon the waste, which is not sensible "when good cometh; but is continually exposed to scorching "heats, in the desert, a land barren, and uninhabitable." But to what is he like, whose good deeds exceed his wisdom? To a tree the branches of which are few, and the roots numerous; so that if all the tempests were to discharge their fury against it they would not be able to move it from its place; as is said, "for he shall be like a tree "planted by the water-side which by the side of the stream "sendeth forth its roots, it shall not perceive when heat "cometh; but its leaf shall be green, in a year of drought "it shall be without concern, nor shall it fail in bearing "fruit." Rabbi Eleazer Ben Chisma said—the Laws respecting the sacrifices of the doves, and the ordinances respecting menstrual impurity, are legal constitutions; but astronomy and geometry are within the peripheries of science.

רבי Rabbi Chananya Ben Akashya said; "The sacred "blessed Being having been pleased to render Israel "meritorious; he therefore multiplied for them the law "and the precepts;" as it is said, "The Lord has pleased, "for the sake, of his righteousness, that the law may "be aggrandized and glorified."

CHAPTER IV.

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land the scion of my planting, the work of my hands, that I may be glorified.

בן זומא Ben Zoma said—who is a wise man? he who is willing to receive instruction from all men; as is said,

אֵין דַּעַת אֵין בִּינָה אִם אֵין בִּינָה אֵין דַּעַת׃ אִם אֵין קֶמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קֶמַח׃ הוּא הָיָה אוֹמֵר כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו לְמָה הוּא דוֹמֶה לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מוּעָטִין וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו שֶׁנֶּאֱמַר וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי־יָבֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב אֲבָל כָּל־שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ לְמָה הוּא דוֹמֶה לְאִילָן שֶׁעֲנָפָיו מוּעָטִין וְשָׁרָשָׁיו מְרֻבִּין שֶׁאֲפִילוּ כָּל־הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזִין אוֹתוֹ מִמְּקוֹמוֹ שֶׁנֶּאֱמַר וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבִשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃ רַבִּי אֶלְעָזָר (בֶּן) חִסְמָא אוֹמֵר קִנִּין וּפִתְחֵי נִדָּה הֵן הֵן גּוּפֵי הֲלָכוֹת תְּקוּפוֹת וְגִמַטְרִיָּאוֹת פַּרְפְּרָיוֹת לַחָכְמָה׃

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃ עלינו׳ קדיש יתום׃

פֶּרֶק רְבִיעִי׃

CHAPTER IV.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

בֶּן זוֹמָא אוֹמֵר אֵיזֶהוּ חָכָם הַלּוֹמֵד מִכָּל־אָדָם שֶׁנֶּאֱמַר

be well learned in the law and habituated to good deeds, yet will he have no share in the future state. Rabbi Ishmael said—be easy towards thy superior, and mild with thy junior and receive all persons pleasantly. Rabbi Akeeba said—laughter and levity make man accustomed to lewdness; tradition *forms* a fence to the Law; tithes a fence to riches; vows a fence for abstinence; silence is the fence to wisdom. He used to say—man is beloved, for he was created in the image of God; but that love was greater still which made it known to him, that he was created in the image of God; as it is said,* "in the image of God he made man." Beloved are Israel, in that they are called the children of God: and it was an additional love that acquainted them, with their being actually called the children of God; as is said, "ye are the children of the "Lord your God." Beloved are Israel to whom was given the delectable instrument, *wherewith the world was created;* but it was an additional love which made it known to them, that the delectable instrument *wherewith the world was created,* was given unto them; as is said, "for I will give you good doctrine, therefore, forsake ye "not my Law." Every thing is foreseen *by Providence,* though freedom of choice is given *to man;* the world is judged in goodness, and the whole according to the quantity of work. He used to say; every thing is given to man on pledge; a net is spread over every living creature; the shop is open, and the merchant credits; the book is open, and the hand records; and whosoever chooses to borrow, may come and borrow; for the collectors are continually going round day by day, and obtain payment of man, with his consent, or without it; they have good authority to support them, and the judgment is true justice; and every thing is prepared for the feast. Rabbi Eleazer Ben Azaryah said—if there be no knowledge of the Law, there can be no correct wordly conduct, and if there be no correct wordly conduct, there certainly is no Law; if there be no wisdom, there is no fear of God, and if there be no fear, there is no wisdom; if there

* Deut. xiv. 1

שֶׁיֵּשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא: רַבִּי יִשְׁמָעֵאל אוֹמֵר הֱוֵי קַל לְרֹאשׁ וְנוֹחַ לְתִשְׁחוֹרֶת וֶהֱוֵה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּשִׂמְחָה: רַבִּי עֲקִיבָה אוֹמֵר שְׂחוֹק וְקַלּוּת רֹאשׁ מַרְגִּילִין אֶת־הָאָדָם לְעֶרְוָה: מַסּוֹרֶת סְיָג לַתּוֹרָה מַעְשְׂרוֹת סְיָג לָעוֹשֶׁר נְדָרִים סְיָג לַפְּרִישׁוּת סְיָג לַחָכְמָה שְׁתִיקָה: הוּא הָיָה אוֹמֵר חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם (אֱלֹהִים) שֶׁנֶּאֱמַר כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם: חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם חִבָּה יְתֵירָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַיְיָ אֱלֹהֵיכֶם: חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם שֶׁנֶּאֱמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ: הַכֹּל צָפוּי וְהָרְשׁוּת נְתוּנָה וּבְטוּב הָעוֹלָם נִדּוֹן וְהַכֹּל לְפִי רוֹב הַמַּעֲשֶׂה: הוּא הָיָה אוֹמֵר הַכֹּל נָתוּן בְּעֵרָבוֹן וּמְצוּדָה פְרוּסָה עַל־כָּל־הַחַיִּים הֶחָנוּת פְּתוּחָה וְהַחֶנְוָנִי מַקִּיף וְהַפִּנְקָס פָּתוּחַ וְהַיָּד כּוֹתֶבֶת וְכָל הָרוֹצֶה לִלְווֹת יָבֹא וְיִלְוֶה וְהַגַּבָּאִין מַחֲזִירִין תָּדִיר בְּכָל יוֹם וְנִפְרָעִין מִן הָאָדָם מִדַּעְתּוֹ וְשֶׁלֹּא מִדַּעְתּוֹ וְיֵשׁ לָהֶם עַל־מַה־שֶּׁיִּסְמוֹכוּ וְהַדִּין דִּין אֱמֶת וְהַכֹּל מְתֻקָּן לִסְעוּדָה: רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר אִם אֵין תּוֹרָה אֵין דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ אֶרֶץ אֵין תּוֹרָה • אִם אֵין חָכְמָה אֵין יִרְאָה אִם אֵין יִרְאָה אֵין חָכְמָה • אִם

said David,* "for all things are from thee; and from the "gift of thine hands have we given unto thee." Rabbi Jacob said, he who journeyeth on the road meditating on the Law, and ceaseth therefrom, in order to exclaim, what a beautiful tree! or what a handsome tillage! is considered in scripture as endangering his life. Rabbi Dosethai, the son of Jonai, in the name of Rabbi Myer, said, whoever forgetteth any thing of what he has obtained by study, is considered in scripture, as having endangered his life; as it is said, "only take "heed to thyself, and guard thy soul diligently, lest "thou forget the things which thine eyes have seen." Perhaps you may imagine, this *to follow* if even his study has proved too much for him? No: it is said, "lest they "be put away from thy heart all the days of thy life." Hence, we conclude, that he doth not endanger his life, until he deliberately removes them from his heart. Rabbi Chaneena Ben Dosa, said—whoever gives the fear of sin the precedence to his wisdom, his wisdom will be permanent; but whosoever holds his wisdom in precedency to his fear of sin, his wisdom will not be permanent. He used to say—whosoever has good actions surpassing his wisdom, his wisdom will be permanent; but he whose wisdom exceedeth his good deeds, his wisdom will not be permanent. He also used to say—with whomsoever the spirit of mankind is gratified, the spirit of the Omnipresent is also gratified; but with whomsoever the spirit of mankind is not gratified, the spirit of the Omnipresent is not gratified. Rabbi Dosa Ben Harcheenas said—that, sleep in the morning, wine at noon, childish conversation, and the frequenting assemblies of the ignorant, take men out of the world. Rabbi Eleazer Hamudai said— he who profaneth the holy offering, despiseth the solemn feasts, puts his neighbour to shame in public, abrogates the covenant of our father Abraham, or explaineth the Law contrary to its true sense; although such person

* Psalm lxxxii. 1.

אוֹמֵר כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ: רַבִּי יַעֲקֹב אוֹמֵר הַמְהַלֵּךְ בַּדֶּרֶךְ וְשׁוֹנֶה וּמַפְסִיק מִמִּשְׁנָתוֹ וְאוֹמֵר מַה־נָּאֶה אִילָן זֶה מַה־נָּאֶה נִיר זֶה מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ: רַבִּי דוֹסְתָּאִי בַּר יַנַּאי מִשּׁוּם רַבִּי מֵאִיר אוֹמֵר כָּל־הַשּׁוֹכֵחַ דָּבָר אֶחָד מִמִּשְׁנָתוֹ מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ שֶׁנֶּאֱמַר רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ יָכוֹל אֲפִילוּ תָּקְפָה עָלָיו מִשְׁנָתוֹ תַּלְמוּד לוֹמַר וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ הָא אֵינוֹ מִתְחַיֵּב בְּנַפְשׁוֹ עַד־שֶׁיֵּשֵׁב וִיסִירֵם מִלִּבּוֹ: רַבִּי חֲנִינָא בֶּן־דּוֹסָא אוֹמֵר כֹּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ חָכְמָתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ אֵין חָכְמָתוֹ מִתְקַיֶּמֶת: הוּא הָיָה אוֹמֵר כֹּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ חָכְמָתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו אֵין חָכְמָתוֹ מִתְקַיֶּמֶת: הוּא הָיָה אוֹמֵר כֹּל שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ וְכֹל שֶׁאֵין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ: רַבִּי דוֹסָא בֶּן־הָרְכִּינַס אוֹמֵר שֵׁנָה שֶׁל שַׁחֲרִית וְיַיִן שֶׁל צָהֳרַיִם וְשִׂיחַת הַיְלָדִים וִישִׁיבַת בָּתֵּי כְנֵסִיּוֹת שֶׁל עַמֵּי הָאָרֶץ מוֹצִיאִין אֶת־הָאָדָם מִן־הָעוֹלָם: רַבִּי אֶלְעָזָר הַמּוֹדָעִי אוֹמֵר הַמְחַלֵּל אֶת־הַקֳּדָשִׁים וְהַמְבַזֶּה אֶת־הַמּוֹעֲדוֹת וְהַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים וְהַמֵּפֵר בְּרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ וְהַמְגַלֶּה פָנִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה אַף עַל פִּי

"brance was written before him, for them who feared "the Lord and for them who thought on his name." This refers to two; but whence do we infer that if but one sits engaged in the study of the Law, that the holy blessed God will appoint him a reward? from the verse, "let him sit alone and be silent, because he has taken it "upon him." Rabbi Simeon saith—three who have eaten at one table, and have not discoursed thereat of the subject of the Law, are to be considered, as if they had eaten of the sacrifices of idols; for it is said, "for all their tables are full of vomit, and filthiness, so that no "place is clean." But three who have eaten at one table, and have discoursed thereat of the subject of the Law, are considered as if they had eaten at God's table; as it is said, and he said unto me, "this "is the table which is before the Lord." Rabbi Chaneena Ben Chacheenai said—he who walketh all the night, travelleth in the road alone, and turneth his heart to vanity, is guilty of the death of his own soul. Rabbi Nechunya Ben Hakanah said—whoever imposes on himself the yoke of the Law, shall be relieved from the yoke of the state and the yoke of worldly custom; but whoever divests himself of the yoke of the Law, shall be burthened with the yoke of the state, and the yoke of the worldly custom. Rabbi Chalaphta, Ben Dousa, from the village of Chananya, said—ten persons being assembled together, and engaged in the study of the Law the Shechinah presideth among them; as it is said, "God standeth in the congregation of the mighty." But whence is it inferred, that this is the case even with five? Because it is said, "he hath founded "his troop upon the earth." And whence is it inferred, that it is likewise so with three? Because it is said, "he "judgeth among the judges." And whence is it referred, that it is also thus with two? Because it is said, "they "who feared the Lord, spake every one to his neighbour; "and the Lord gave ear and heard." And whence is it referred, that it is likewise so with one? Because it is said, "in every place where I record my name, I will come "unto thee, and I will bless thee." Rabbi Eleazer, an inhabitant of Bartotha, said—give unto him [God] of his own; for thou, and all thou possessest, is his. And thus

זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ· אֵין לִי אֶלָּא שְׁנַיִם מִנַּיִן
אֲפִילוּ אֶחָד שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא
קוֹבֵעַ לוֹ שָׂכָר· שֶׁנֶּאֱמַר יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו:
רַבִּי שִׁמְעוֹן אוֹמֵר שְׁלֹשָׁה שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְלֹא
אָמְרוּ עָלָיו דִּבְרֵי תוֹרָה כְּאִלּוּ אָכְלוּ מִזִּבְחֵי מֵתִים שֶׁנֶּאֱמַר
כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צוֹאָה בְּלִי מָקוֹם· אֲבָל שְׁלֹשָׁה
שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְאָמְרוּ עָלָיו דִּבְרֵי תוֹרָה כְּאִלּוּ
אָכְלוּ מִשֻּׁלְחָנוֹ שֶׁל־מָקוֹם· שֶׁנֶּאֱמַר וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן
אֲשֶׁר לִפְנֵי יְיָ: רַבִּי חֲנִינָא בֶּן־חֲכִינַאי אוֹמֵר הַנֵּעוֹר
בַּלַּיְלָה וְהַמְהַלֵּךְ בַּדֶּרֶךְ יְחִידִי וּמְפַנֶּה לִבּוֹ לְבַטָּלָה הֲרֵי זֶה
מִתְחַיֵּב בְּנַפְשׁוֹ: רַבִּי נְחוּנְיָא בֶּן־הַקָּנָה אוֹמֵר כָּל־הַמְקַבֵּל
עָלָיו עוֹל תּוֹרָה מַעֲבִירִין מִמֶּנּוּ עוֹל מַלְכוּת וְעוֹל דֶּרֶךְ
אֶרֶץ וְכָל־הַפּוֹרֵק מִמֶּנּוּ עוֹל תּוֹרָה נוֹתְנִין עָלָיו עוֹל מַלְכוּת
וְעוֹל דֶּרֶךְ אֶרֶץ: רַבִּי חֲלַפְתָּא בֶּן־דּוֹסָא אִישׁ כְּפַר חֲנַנְיָא
אוֹמֵר עֲשָׂרָה שֶׁיּוֹשְׁבִין וְעוֹסְקִין בַּתּוֹרָה שְׁכִינָה שְׁרוּיָה
בֵּינֵיהֶם שֶׁנֶּאֱמַר אֱלֹהִים נִצָּב בַּעֲדַת־אֵל· וּמִנַּיִן אֲפִילוּ
חֲמִשָּׁה שֶׁנֶּאֱמַר וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ· וּמִנַּיִן אֲפִילוּ
שְׁלֹשָׁה שֶׁנֶּאֱמַר בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט· וּמִנַּיִן אֲפִילוּ שְׁנַיִם
שֶׁנֶּאֱמַר אָז נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמָע·
וּמִנַּיִן אֲפִילוּ אֶחָד שֶׁנֶּאֱמַר בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר
אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: רַבִּי אֶלְעָזָר אִישׁ בַּרְתּוֹתָא
אוֹמֵר תֶּן־לוֹ מִשֶּׁלּוֹ שֶׁאַתָּה וְשֶׁלְּךָ שֶׁלּוֹ וְכֵן בְּדָוִד הוּא

for the master who employed thee, is faithful to pay thee the reward of thy labour; but know, that the payment of the reward of the righteous is in a future state.

רבי Rabbi Chananya Ben Akashya said; "The sacred "blessed Being having been pleased to render Israel "meritorious; he therefore multiplied for them the law "and the precepts;" as it is said, "The Lord has pleased, "for the sake, of his righteousness, that the law may "be aggrandized and glorified."

Then say עלינו and קדיש יתום.

CHAPTER III.

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land the scion of my planting, the work of my hands, that I may be glorified.

עקביא Akavya Ben Mahalleal said—ponder on three things, and thou wilt not be led to the commission of sin: consider from whence thou comest, and whither thou goest, and in whose presence thou in future must render an account in judgment. From whence comest thou? from a fœtid drop: and whither art thou going? To a place of dust, worms, and insects: and in whose presence thou art in future to render an account in judgment? even before the Holy Supreme King of kings the sacred blessed Being. Rabbi Chaneena, a priest of the second order said—pray for the peace of the government for were it not in reverence thereof, men would swallow each other alive. Rabbi Chaneena Ben Tradion said; two who are sitting together, and hold no discourse among themselves concerning the Law, are accounted *as* an assembly of scorners; as it is expressed, "nor sitteth in the seat of the scornful." But two who sit together, and discourse of the Law, the divine presence *may be said to rest* on them; as it is said, "then "they who feared the Lord spake every one to his neighbour; "and the Lord gave ear and heard; and a book of remem-

וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֶּם־לְךָ שְׂכַר פְּעֻלָּתֶךָ וְדַע שֶׁמַּתַּן שְׂכָרָן שֶׁל צַדִּיקִים לֶעָתִיד לָבוֹא ׃

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר ׃

עלינו ׃ קדיש יתום ׃

פֶּרֶק שְׁלִישִׁי ׃

CHAPTER III.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר ׃

עֲקַבְיָא בֶּן מַהֲלַלְאֵל אוֹמֵר הִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאֵין אַתָּה בָא לִידֵי עֲבֵרָה דַּע מֵאַיִן בָּאתָ וּלְאָן אַתָּה הוֹלֵךְ וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן ׃ מֵאַיִן בָּאתָ מִטִּפָּה סְרוּחָה וּלְאָן אַתָּה הוֹלֵךְ לִמְקוֹם עָפָר רִמָּה וְתוֹלֵעָה וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא ׃ רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים אוֹמֵר הֱוֵי מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל מַלְכוּת שֶׁאִלְמָלֵא מוֹרָאָהּ אִישׁ אֶת־רֵעֵהוּ חַיִּים בְּלָעוֹ ׃ רַבִּי חֲנַנְיָא בֶּן־תְּרַדְיוֹן אוֹמֵר שְׁנַיִם שֶׁיּוֹשְׁבִין וְאֵין בֵּינֵיהֶם דִּבְרֵי תוֹרָה הֲרֵי זֶה מוֹשַׁב לֵצִים שֶׁנֶּאֱמַר וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב ׃ אֲבָל שְׁנַיִם שֶׁיּוֹשְׁבִין וְיֵשׁ בֵּינֵיהֶם דִּבְרֵי תוֹרָה שְׁכִינָה שְׁרוּיָה בֵינֵיהֶם ׃ שֶׁנֶּאֱמַר אָז נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר

the sentiment of Eleazer Ben Arach above your's; as his words include the whole of your's. They also said three things; Rabbi Eleazer said—let the honour of thy associate be as dear to thee as thine own; be not easily moved to anger; and repent one day preceding thy decease; and warm thyself by the fire of the sages; but be careful that their coal doth not burn thee; for their bite is as the bite of a fox, and their sting as the sting of a scorpion, and their burn as the burn of a fiery serpent; and all their words as fiery coals. Rabbi Joshua said—an evil eye, an evil imagination, and misanthropy, drive men out of the world. Rabbi Jose said—let thy associate's property be as dear to thee as thine own, and prepare thyself to study the Law, as it cometh not to thee by inheritance; and let all thine actions be with devotion to the name of God. Rabbi Simon said—be strict in reading the Shemang, and the other prayers; and when thou art praying, consider not thy prayer merely as a stated duty, but as supplicating mercy in the presence of ubiquity; as is said, § "for he is merciful and gracious," "long suffering, and of abundant kindness, and repenteth of the evil:" and condemn not thyself as wicked. Rabbi Eleazer said—be assiduous in studying the Law, that thou mayest know how to confute an epicurean: consider also, in whose presence thou art labouring, in whose service thou art employed, and who the master is that will pay thee the reward of thy labour. Rabbi Tarphon said—the day is short, and the labour much, and the labourers slothful; the reward is great, and the master of the house presseth for dispatch. He used to say—it is not incumbent on thee to complete the work, neither art thou at liberty to abstain wholly from it: if thou hast diligently studied the Law, thou wilt receive great reward;

דִּבְרֵי אֶלְעָזָר בֶּן עֲרָךְ מִדִּבְרֵיכֶם שֶׁבִּכְלַל דְּבָרָיו דִּבְרֵיכֶם: הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים רַבִּי אֱלִיעֶזֶר אוֹמֵר יְהִי כְבוֹד חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ וְאַל תְּהִי נוֹחַ לִכְעוֹס וְשׁוּב יוֹם אֶחָד לִפְנֵי מִיתָתְךָ וֶהֱוֵי מִתְחַמֵּם כְּנֶגֶד אוּרָן שֶׁל חֲכָמִים וֶהֱוֵי זָהִיר בְּגַחַלְתָּן שֶׁלֹּא תִכָּוֶה שֶׁנְּשִׁיכָתָן נְשִׁיכַת שׁוּעָל וַעֲקִיצָתָן עֲקִיצַת עַקְרָב וּלְחִישָׁתָן לְחִישַׁת שָׂרָף וְכָל דִּבְרֵיהֶם כְּגַחֲלֵי אֵשׁ: רַבִּי יְהוֹשֻׁעַ אוֹמֵר עַיִן הָרָע וְיֵצֶר הָרָע וְשִׂנְאַת הַבְּרִיּוֹת מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם: רַבִּי יוֹסֵי אוֹמֵר יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ וְהַתְקֵן עַצְמְךָ לִלְמוֹד תּוֹרָה שֶׁאֵינָהּ יְרֻשָּׁה־לָּךְ וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם: רַבִּי שִׁמְעוֹן אוֹמֵר הֱוֵי זָהִיר בִּקְרִיאַת שְׁמַע וּבִתְפִלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל תַּעַשׂ תְּפִלָּתְךָ קֶבַע אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם שֶׁנֶּאֱמַר כִּי־חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה ׃ וְאַל תְּהִי רָשָׁע בִּפְנֵי עַצְמֶךָ: רַבִּי אֶלְעָזָר אוֹמֵר הֱוֵי שָׁקוּד לִלְמוֹד תּוֹרָה וְדַע מַה־שֶׁתָּשִׁיב לְאֶפִּיקוֹרוֹס וְדַע לִפְנֵי מִי אַתָּה עָמֵל וּמִי הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֶּם־לְךָ שְׂכַר פְּעֻלָּתֶךָ: רַבִּי טַרְפוֹן אוֹמֵר הַיּוֹם קָצֵר וְהַמְּלָאכָה מְרֻבָּה וְהַפּוֹעֲלִים עֲצֵלִים וְהַשָּׂכָר הַרְבֵּה וּבַעַל הַבַּיִת דּוֹחֵק: הוּא הָיָה אוֹמֵר לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר וְלֹא אַתָּה בֶן־חוֹרִין לְהִבָּטֵל מִמֶּנָּה אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה נוֹתְנִין לְךָ שָׂכָר הַרְבֵּה

Ben Zacchai had five disciples; and they were the following: Rabbi Eleazer Ben Hyrcanus, Rabbi Joshua Ben Chananya, Rabbi Jose the priest, Rabbi Simon Ben Nathaniel, Rabbi Eleazer Ben Arach. He used thus to appreciate their merit: *viz.*—Rabbi Eleazer Ben Hyrcanus is as a well plastered pit which loseth not a drop: Rabbi Joshua Ben Chananya, happy are they who begat him: Rabbi Jose the priest is a saint: Rabbi Simon Ben Nathaneil feareth sin: Rabbi Eleazer Ben Arach is a powerful spring. He used *also* to say—if all the sages of Israel was in one scale of the balance, and Rabbi Eleazer Ben Hyrcanus in the other, he would over-balance them all. Abba Saul said in his name, if all the sages of Israel were in one scale, and even Rabbi Eleazer Ben Hyrcanus with them; and Rabbi Eleazer Ben Arach in the other, he would over-balance them all. He also said to them, go forth and consider, which is the good path for man to adhere to: to this Rabbi Eleazer answered, a benevolent eye; Rabbi Joshua said, a worthy associate; Rabbi Jose said, a good neighbour; Rabbi Simon said, he who foresees the consequence of an undertaking; Rabbi Eleazer said, a good heart. He then said unto them, I prefer the sentiment of Rabbi Eleazer Ben Arach above your's, as his words include the whole of your's. He also said unto them, go forth, and consider which is the evil way that men should shun; to which Rabbi Eleazer said, an evil eye; Rabbi Joshua said an evil associate; Rabbi Jose said an evil neighbour; Rabbi Simon said, he who borroweth, and payeth not; for he that borroweth of man doth the same as if he borrowed from God; as it is said, the wicked borroweth and payeth not again; but the righteous sheweth kindness, and giveth. Rabbi Eleazer said, an evil heart. He then said unto them—I prefer

תַּלְמִידִים הָיוּ לוֹ לְרַבָּן יוֹחָנָן בֶּן־זַכַּאי וְאֵלּוּ הֵן רַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקְנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנַנְיָא רַבִּי יוֹסֵי הַכֹּהֵן רַבִּי שִׁמְעוֹן בֶּן־נְתַנְאֵל רַבִּי אֶלְעָזָר בֶּן־עֲרָךְ: הוּא הָיָה מוֹנֶה שִׁבְחָם רַבִּי אֱלִיעֶזֶר בֶּן־הוֹרְקְנוֹס בּוֹר סוּד שֶׁאֵינוֹ מְאַבֵּד טִפָּה רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנַנְיָא אַשְׁרֵי יוֹלַדְתּוֹ רַבִּי יוֹסֵי הַכֹּהֵן חָסִיד רַבִּי שִׁמְעוֹן בֶּן־נְתַנְאֵל יְרֵא חֵטְא וְרַבִּי אֶלְעָזָר בֶּן־עֲרָךְ כְּמַעְיָן הַמִּתְגַּבֵּר: הוּא הָיָה אוֹמֵר אִם יִהְיוּ כָּל־חַכְמֵי יִשְׂרָאֵל בְּכַף מֹאזְנַיִם וֶאֱלִיעֶזֶר בֶּן הוֹרְקְנוֹס בְּכַף שְׁנִיָּה מַכְרִיעַ אֶת־כֻּלָּם: אַבָּא שָׁאוּל אוֹמֵר מִשְּׁמוֹ אִם יִהְיוּ כָּל־חַכְמֵי יִשְׂרָאֵל בְּכַף מֹאזְנַיִם וֶאֱלִיעֶזֶר בֶּן הוֹרְקְנוֹס אַף עִמָּהֶם וְאֶלְעָזָר בֶּן עֲרָךְ בְּכַף שְׁנִיָּה מַכְרִיעַ אֶת־כֻּלָּם: אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹ הִיא דֶּרֶךְ טוֹבָה שֶׁיִּדְבַּק בָּהּ הָאָדָם רַבִּי אֱלִיעֶזֶר אוֹמֵר עַיִן טוֹבָה רַבִּי יְהוֹשֻׁעַ אוֹמֵר חָבֵר טוֹב רַבִּי יוֹסֵי אוֹמֵר שָׁכֵן טוֹב רַבִּי שִׁמְעוֹן אוֹמֵר הָרוֹאֶה אֶת הַנּוֹלָד רַבִּי אֶלְעָזָר אוֹמֵר לֵב טוֹב: אָמַר לָהֶם רוֹאֶה אֲנִי אֶת דִּבְרֵי אֶלְעָזָר בֶּן עֲרָךְ מִדִּבְרֵיכֶם שֶׁבִּכְלַל דְּבָרָיו דִּבְרֵיכֶם: אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹ הִיא דֶּרֶךְ רָעָה שֶׁיִּתְרַחֵק מִמֶּנָּה הָאָדָם רַבִּי אֱלִיעֶזֶר אוֹמֵר עַיִן רָעָה רַבִּי יְהוֹשֻׁעַ אוֹמֵר חָבֵר רָע רַבִּי יוֹסֵי אוֹמֵר שָׁכֵן רָע רַבִּי שִׁמְעוֹן אוֹמֵר הַלֹּוֶה וְאֵינוֹ מְשַׁלֵּם אֶחָד הַלֹּוֶה מִן הָאָדָם כְּלֹוֶה מִן הַמָּקוֹם שֶׁנֶּאֱמַר לֹוֶה רָשָׁע וְלֹא יְשַׁלֵּם וְצַדִּיק חוֹנֵן וְנוֹתֵן: רַבִּי אֶלְעָזָר אוֹמֵר לֵב רָע: אָמַר לָהֶם רוֹאֶה אֲנִי אֶת

thus shall I account ye deserving of a great recompence, as if ye had actually done it. Be ye warned with respect to princes, [or courtiers] as they, do not bestow favours on men, but for their own interest; they appear as friends, while we are useful to them; but will not stand in aid of a man in time of need. He used to say—do his will, as if it was thine own will; that he may accomplish thy will, as if it was his own will: make void thy will for the sake of his will; that he make void the will of others for the sake of thy will. Hillel saith—separate not thyself from the congregation: nor have confidence in thyself until the day of thy death. Judge not thy neighbour until thou art in his situation; neither utter a sentence, as if it was incomprehensible, but which in the end will be comprehended: nor say, when I shall have leisure I will study, lest thou shouldest not have leisure. He also said—a boor cannot be in fear of sin; nor can a peasant be a saint: the bashful cannot become learned, nor the choleric a teacher; neither will he who is much engaged in traffic become scientific: and where there are no *active* men, strive thou to be a man. Having also seen a skull floating on the water, he said—because thou didst make others float, have they floated thee; and the end of those that made thee float, will be, that they will also float. He also said—he who increaseth his flesh, multiplieth food for worms; he who multiplieth riches augmenteth care; he who multiplieth wives, increaseth witchcraft; he who multipleth female servants, multiplieth lewdness; he who multiplieth men servants, multiplieth robbery; but he who extendeth his knowledge of the law, augmenteth life; he who augmenteth his study in college, increaseth wisdom; he who multiplieth counsel, increaseth prudence; he who augmenteth justice, multiplieth peace: if he hath acquired a good name, he hath made an acquisition for himself; but if he hath acquired the pure doctrine of the Law, he hath obtained immortal life in a future state. Rabbi Jochanan Ben Zacchai, received from Hillel and Shamai,: he frequently said—if thou hast very deeply studied the Law, pride not thyself thereon; for that was the purpose of thy creation. Rabbi Jochanan

הַרְבֵּה כְּאִלּוּ עֲשִׂיתֶם: הֱווּ זְהִירִין בְּרָשׁוּת שֶׁאֵין מְקָרְבִין לוֹ לְאָדָם אֶלָּא לְצֹרֶךְ עַצְמָן נִרְאִין כְּאוֹהֲבִין בִּשְׁעַת הֲנָאָתָן וְאֵין עוֹמְדִין לוֹ לְאָדָם בִּשְׁעַת דָּחְקוֹ: הוּא הָיָה אוֹמֵר עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ: הִלֵּל אוֹמֵר אַל תִּפְרוֹשׁ מִן הַצִּבּוּר וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשַׁר לִשְׁמוֹעַ שֶׁסּוֹפוֹ לְהִשָּׁמַע וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה שֶׁמָּא לֹא תִפָּנֶה: הוּא הָיָה אוֹמֵר אֵין בּוּר יְרֵא חֵטְא וְלֹא עַם הָאָרֶץ חָסִיד וְלֹא הַבַּיְשָׁן לָמֵד וְלֹא הַקַּפְּדָן מְלַמֵּד וְלֹא כָּל הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים הִשְׁתַּדֵּל לִהְיוֹת אִישׁ: אַף הוּא רָאָה גֻּלְגֹּלֶת אַחַת שֶׁצָּפָה עַל־פְּנֵי הַמָּיִם אָמַר לָהּ עַל דְּאַטֵּפְתְּ אַטְפוּךְ וְסוֹף מְטַיְּפָיִךְ יְטוּפוּן: הוּא הָיָה אוֹמֵר מַרְבֶּה בָשָׂר מַרְבֶּה רִמָּה מַרְבֶּה נְכָסִים מַרְבֶּה דְאָגָה מַרְבֶּה נָשִׁים מַרְבֶּה כְשָׁפִים מַרְבֶּה שְׁפָחוֹת מַרְבֶּה זִמָּה מַרְבֶּה עֲבָדִים מַרְבֶּה גָזֵל מַרְבֶּה תוֹרָה מַרְבֶּה חַיִּים מַרְבֶּה יְשִׁיבָה מַרְבֶּה חָכְמָה מַרְבֶּה עֵצָה מַרְבֶּה תְבוּנָה מַרְבֶּה צְדָקָה מַרְבֶּה שָׁלוֹם קָנָה שֵׁם טוֹב קָנָה לְעַצְמוֹ קָנָה לוֹ דִּבְרֵי תוֹרָה קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא: רַבָּן יוֹחָנָן בֶּן־זַכַּי קִבֵּל מֵהִלֵּל וּמִשַּׁמַּי הוּא הָיָה אוֹמֵר אִם לָמַדְתָּ תוֹרָה הַרְבֵּה אַל תַּחֲזִיק טוֹבָה לְעַצְמְךָ כִּי לְכָךְ נוֹצָרְתָּ: חֲמִשָּׁה

things: *viz.* justice, truth, and peace; as it is said, truth, and the judgment of peace, shall be in your gates.

רבי Rabbi Chananya Ben Akashya said; "The sacred "blessed Being having been pleased to render Israel "meritorious; he therefore multiplied for them the law "and the precepts;" as it is said, "The Lord has pleased, "for the sake, of his righteousness, that the law may "be aggrandized and glorified."

Then say עלינו and קדיש יתום.

CHAPTER II.

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land the scion of my planting, the work of my hands, that I may be glorified.

רבי אומר Rabbi saith—which is the path most eligible for man to make choice of? All such as shall prove an ornament to him who makes use thereof, and is deemed an ornament by mankind: be also as strictly observant of a light precept, as of a weighty one; for thou canst not know the rewards peculiarly allotted to each precept; nor calculate the loss sustained by the non-performance of a precept against its recompence, and the enjoyment of a sin, against its injurious effect. Consider three things, and thou wilt never be exposed to the commission of sin; consider what is above thee,—an all-seeing eye, an attentive ear; and that all thine actions are inscribed in a book. Rabban Gamliel, the son of Rabbi Judah Hanasee, said,—it is commendable to join the study of the Law, with worldly employment, for by their joint occupation, sin becomes forgotten: and all study of the Law not supported by occupation, will become of no effect, but will be the occasion of sin. Those who are engaged in the service of the congregation, ought to act for God's sake: then will the merit of their ancestors support them, and their charitable deeds stand for ever:

קַיָּם עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשָּׁלוֹם שֶׁנֶּאֱמַר אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם:

רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

עלינו׳ קדיש יתום:

פֶּרֶק שֵׁנִי:

CHAPTER II.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

רַבִּי אוֹמֵר אֵיזוֹ הִיא דֶרֶךְ יְשָׁרָה שֶׁיָּבוֹר לוֹ הָאָדָם כָּל־שֶׁהִיא תִּפְאֶרֶת לְעֹשֶׂהָ וְתִפְאֶרֶת לוֹ מִן הָאָדָם וֶהֱוֵי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן שֶׁל מִצְוֹת וֶהֱוֵי מְחַשֵּׁב הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ וּשְׂכַר עֲבֵרָה כְּנֶגֶד הֶפְסֵדָהּ׃ הִסְתַּכֵּל בִּשְׁלשָׁה דְבָרִים וְאֵין אַתָּה בָא לִידֵי עֲבֵרָה דַּע מַה־לְּמַעְלָה מִמְּךָ עַיִן רוֹאָה וְאֹזֶן שׁוֹמַעַת וְכָל־מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִים: רַבָּן גַּמְלִיאֵל בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר יָפֶה תַּלְמוּד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ שֶׁיְּגִיעַת שְׁנֵיהֶם מַשְׁכַּחַת עָוֹן וְכָל־תּוֹרָה שֶׁאֵין עִמָּהּ מְלָאכָה סוֹפָהּ בְּטֵלָה וְגוֹרֶרֶת עָוֹן וְכָל הָעוֹסְקִים עִם הַצִּבּוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שָׁמַיִם שֶׁזְּכוּת אֲבוֹתָם מְסַיַּעְתָּם וְצִדְקָתָם עוֹמֶדֶת לָעַד וְאַתֶּם מַעֲלֶה אֲנִי עֲלֵיכֶם שָׂכָר

when they are departed from thee, consider them as innocent, when they have acquiesced in the sentence. Simeon Ben Shetach said, be extremely careful in the examination of the witnesses, and be cautious in thy words, lest they from thence should learn to utter a falsehood. Shemaiah and Abtalyon received it from them; Shemaiah said, love thy business and hate dominion; and thus make thyself not known to government. Abtalyon said, ye sages, be cautious of your words, lest ye be doomed to captivity, and carried captive to a place of infected waters, and the disciples who follow you shall drink of them, by which means the name of God may be profaned. Hillel and Shamai received it of them: Hillel said, be of the disciples of Aaron, who loved peace, and pursued peace; so that thou love mankind, and allure them to the study of the law: he used to say, whoever is ambitious of aggrandizing his name, destroys his name: and who doth not increase his knowledge in the law, shall be cut off: and who doth not study the law, is deserving of death; and he who serves himself with the crown of the law, will be consumed. He also said, if I perform not good works myself, who can do them for me? and when I fully consider myself, what am I? and if not now, when shall I? Shamai said, let thy study of the law be fixed: say little, and do much; and receive men with an open respectable countenance. Rabban Gamliel said, procure thyself an instructor, that thou mayest not be in doubt; and accustom not thyself to give tithes by conjecture. Simeon his son, said, I have all my life been brought up among the wise men, and never found any thing so salutary to the well being of the body, as silence: neither is the study of the law the principal, but the practice thereof: and whoever is profuse of words, causeth sin. Rabban Simeon Ben Gamliel said, the duration of the world depends on three

בְּעֵינֶֽיךָ כִּרְשָׁעִים וּכְשֶׁנִּפְטָרִים מִלְּפָנֶֽיךָ יִהְיוּ בְעֵינֶֽיךָ כְּזַכָּאִין כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת־הַדִּין: שִׁמְעוֹן בֶּן־שָׁטַח אוֹמֵר הֱוֵי מַרְבֶּה לַחֲקוֹר אֶת־הָעֵדִים וֶהֱוֵי זָהִיר בִּדְבָרֶֽיךָ שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר: שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם שְׁמַעְיָה אוֹמֵר אֱהַב אֶת־הַמְּלָאכָה וּשְׂנָא אֶת־הָרַבָּנוּת וְאַל תִּתְוַדַּע לָרָשׁוּת: אַבְטַלְיוֹן אוֹמֵר חֲכָמִים הִזָּהֲרוּ בְּדִבְרֵיכֶם שֶׁמָּא תָחֽוּבוּ חוֹבַת גָּלוּת וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם וְיָמֽוּתוּ וְנִמְצָא שֵׁם שָׁמַֽיִם מִתְחַלֵּל: הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם הִלֵּל אוֹמֵר הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה: הוּא הָיָה אוֹמֵר נְגִיד שְׁמָא אֲבַד שְׁמֵהּ וּדְלָא מוֹסִיף יָסֵף וּדְלָא יַלִּיף קְטָלָא חַיָּב וּדְאִשְׁתַּמַּשׁ בְּתָגָא חֲלָף: הוּא הָיָה אוֹמֵר אִם אֵין אֲנִי לִי מִי לִי וּכְשֶׁאֲנִי לְעַצְמִי מָה אֲנִי וְאִם לֹא עַכְשָׁו אֵימָתָי: שַׁמַּאי אוֹמֵר עֲשֵׂה תוֹרָתְךָ קֶֽבַע אֱמוֹר מְעַט וַעֲשֵׂה הַרְבֵּה וֶהֱוֵי מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֵֽבֶר פָּנִים יָפוֹת: רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר עֲשֵׂה לְךָ רַב וְהִסְתַּלֵּק מִן הַסָּפֵק וְאַל תַּרְבֶּה לְעַשֵּׂר אֻמָּדוֹת: שִׁמְעוֹן בְּנוֹ אוֹמֵר כָּל יָמַי גָּדַֽלְתִּי בֵּין הַחֲכָמִים וְלֹא מָצָֽאתִי לַגּוּף טוֹב מִשְּׁתִיקָה וְלֹא הַמִּדְרָשׁ עִקָּר אֶלָּא הַמַּעֲשֶׂה וְכָל־הַמַּרְבֶּה דְבָרִים מֵבִיא חֵטְא: רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר עַל־שְׁלשָׁה דְבָרִים הָעוֹלָם

for the law." Simon, the just, was the last of the men of the great Synagogue. He used to say, that the world existed by virtue of three things, viz. the law, the temple service, and acts of beneficence. Antigonous of Socho, received the oral law from Simon the just; he used to say, be not like servants who serve their master for the sake of receiving a reward; but be like servants who serve their master without a view of receiving a reward: and let the fear of heaven be upon you. Jose Ben Joezer, of Tseredah, and Jose Ben Jochanan, of Jerusalem, received the *oral law* from them. Jose Ben Joezer, of Tseredah, said, let thy house be a house of assembly for the wise men; and dust thyself with the dust of their feet; and drink their words in thirstiness. Jose Ben Johanan, of Jerusalem, said, let thy house be wide open; and let the poor be thy domestic servants; and be not prone to much discourse with woman-kind: not even with thy wife, much less with thy neighbour's wife: hence, the wise men say, whoever converses much with women, bringeth evil on himself. and thus neglects the study of the law, and at last will inherit hell. Joshua Ben Perechiah, and Natai, the Arbelite, received it from them. Joshua Ben Perechiah said, procure thyself a master, and obtain an associate; and judge all mankind favourably. Natai, the Arbelite, said, withdraw from an evil neighbour, and associate not with the wicked: neither flatter thyself to escape punishment. Judah Ben Tabai and Simeon Ben Shetach received it of them: Judah Ben Tabai said, consider not thyself as the arrangers of the law; and when the parties are before thee in judgment, consider them as guilty: but

לתורה: שמעון הצדיק היה משירי כנסת הגדולה הוא
היה אומר על שלשה דברים העולם עומד על התורה
ועל העבודה ועל גמילות חסדים: אנטיגנוס איש סוכו
קבל משמעון הצדיק הוא היה אומר אל־תהיו כעבדים
המשמשין את־הרב על מנת לקבל פרס אלא היו כעבדים
המשמשין את־הרב שלא על מנת לקבל פרס ויהי מורא
שמים עליכם: יוסי בן יועזר איש צרדה ויוסי בן יוחנן
איש ירושלים קבלו מהם. יוסי בן יועזר איש צרדה אומר
יהי ביתך בית ועד לחכמים והוי מתאבק בעפר רגליהם
והוי שותה בצמא את דבריהם: יוסי בן־יוחנן איש
ירושלים אומר יהי ביתך פתוח לרוחה ויהיו עניים בני
ביתך ואל תרבה שיחה עם האשה באשתו אמרו קל
וחמר באשת חברו מכאן אמרו חכמים כל־המרבה
שיחה עם האשה גורם רעה לעצמו ובוטל מדברי תורה
וסופו יורש גיהנם: יהושע בן־פרחיה ונתאי הארבלי
קבלו מהם יהושע בן־פרחיה אומר עשה לך רב וקנה
לך חבר והוי דן את־כל האדם לכף זכות: נתאי
הארבלי אומר הרחק משכן רע ואל תתחבר לרשע ואל
תתיאש מן הפורענות: יהודה בן טבאי ושמעון בן־שטח
קבלו מהם יהודה בן־טבאי אומר אל־תעש עצמך
כעורכי הדינין וכשיהיו בעלי הדין עומדים לפניך יהיו

upon the head, which ran down upon the beard, even Aaron's beard, and from thence went down the skirts of his garments. As the dew of Hermon, and as the dew which descended on the mountains of Zion: for there the Lord hath commanded the blessing, even life for evermore.

PSALM CXXXIV.

שיר המעלות A SONG OF DEGREES.—Bless ye the Lord, all ye servants of the Lord, who are standing in the house of the Lord at nights. Lift up your hands in the sanctuary, and bless the Lord. From Zion, shall the Lord who made heaven and earth, bless thee.

Then say עלינו and קדיש יתום.

THE ETHICS OF THE FATHERS.

CHAPTER I.

On the Sabbath immediately after פסח, we commence to say the following פרקי אבות, or the Ethics of the Fathers instead of ברכי נפשי and continue the same till ראש השנה.*

כל ישראל All Israel have a portion in the future world; as is said, and thy people shall be all righteous; for ever shall they possess the land the scion of my planting, the work of my hands, that I may be glorified.

משה קבל תורה Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the great Synagogue. They said three things; "be deliberate in judgment; train up many disciples; and make a fence

* The פרקים are divided into six portions, one portion, for a Sabbath until completed, they are then repeated, and so on throughout the season.

עַל־הַזָּקָן זְקַן אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו: כְּטַל חֶרְמוֹן שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן כִּי־שָׁם צִוָּה יְיָ אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:

Ps. cxxxiv. שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ הָעֹמְדִים בְּבֵית־יְיָ בַּלֵּילוֹת: שְׂאוּ־יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ:

עלינו · קדיש יתום:

פִּרְקֵי אָבוֹת:

פֶּרֶק רִאשׁוֹן:

CHAPTER I.

On the Sabbath immediately after פֶּסַח, we commence to say the following פִּרְקֵי אָבוֹת, or the Ethics of the Fathers instead of בָּרְכִי נַפְשִׁי and continue the same till רֹאשׁ הַשָּׁנָה.*

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי וּמְסָרָהּ לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לִזְקֵנִים וּזְקֵנִים לִנְבִיאִים וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה · הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים הֱווּ מְתוּנִים בַּדִּין וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה וַעֲשׂוּ סְיָג

*** The פרקים are divided into six portions one portion, for a Sabbath until completed, they are then repeated, and so on throughout the season.**

PSALM CXXXI.

שיר המעלות לדוד A SONG OF DEGREES OF DAVID.—O Lord: my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in matters too great and wonderful for me. Did I not behave quietly as a child that is weaned of his mother? my soul is even as a weaned child. Let Israel hope in the Lord from henceforth, and for ever.

PSALM CXXXII.

שיר המעלות A SONG OF DEGREES.—O Lord! remember David, and all his afflictions. How he sware unto the Lord, and vowed unto the mighty God of Jacob, saying, surely I will not come into the tabernacle of my house, nor ascend my couch of repose. I will not give sleep to mine eyes, nor slumber to mine eye-lids, until I find a place for the Lord, an habitation for the mighty God of Jacob. Lo! we heard of it at Ephratah; we found it in the fields of the wood. We will enter his tabernacles: we will worship at his footstool. Arise, O Lord! thou and the ark of thy strength, and with thy presence grace the place formed for thy residence. Let thy priests be clothed with righteousness: and let thy saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. The Lord hath sworn unto David, in truth he will not turn from it: of the fruit of thy body will I set upon thy throne. If thy children will keep this my covenant and my testimony, which I shall teach them, their children shall sit upon thy throne for evermore. For the Lord hath chosen Zion: he hath desired it for his habitation. There is my rest for ever; here will I dwell, for I have desired it. I will surely bless her provision: her poor will I satisfy with bread. I will also clothe her priests with salvation: and her saints shall shout for joy. There will I cause the horn of David to bud; for there have I prepared a lamp for mine anointed. His enemies will I clothe with shame, but on him his crown shall flourish.

PSALM CXXXIII.

שיר המעלות לדוד A SONG OF DEGREES OF DAVID.—Behold! how good and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment

Ps. cxxxi. שִׁיר הַמַּעֲלוֹת לְדָוִד יְיָ לֹא־גָבַהּ לִבִּי וְלֹא־רָמוּ
עֵינַי וְלֹא־הִלַּכְתִּי בִּגְדֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי׃ אִם־לֹא
שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגָמֻל עֲלֵי אִמּוֹ כַּגָּמֻל עָלַי נַפְשִׁי׃
יַחֵל יִשְׂרָאֵל אֶל־יְיָ מֵעַתָּה וְעַד־עוֹלָם׃

Ps. cxxxii. שִׁיר הַמַּעֲלוֹת זְכוֹר־יְיָ לְדָוִד אֵת כָּל־עֻנּוֹתוֹ׃
אֲשֶׁר־נִשְׁבַּע לַייָ נָדַר לַאֲבִיר יַעֲקֹב׃ אִם־אָבֹא בְּאֹהֶל
בֵּיתִי אִם־אֶעֱלֶה עַל־עֶרֶשׂ יְצוּעָי׃ אִם־אֶתֵּן שְׁנָת לְעֵינָי
לְעַפְעַפַּי תְּנוּמָה׃ עַד־אֶמְצָא מָקוֹם לַייָ מִשְׁכָּנוֹת לַאֲבִיר
יַעֲקֹב׃ הִנֵּה שְׁמַעֲנוּהָ בְאֶפְרָתָה מְצָאנוּהָ בִּשְׂדֵי־יָעַר׃
נָבוֹאָה לְמִשְׁכְּנוֹתָיו נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו׃ קוּמָה יְיָ
לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃ כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק
וַחֲסִידֶיךָ יְרַנֵּנוּ׃ בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי
מְשִׁיחֶךָ׃ נִשְׁבַּע־יְיָ לְדָוִד אֱמֶת לֹא־יָשׁוּב מִמֶּנָּה מִפְּרִי
בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ׃ אִם־יִשְׁמְרוּ בָנֶיךָ בְּרִיתִי
וְעֵדֹתִי זוֹ אֲלַמְּדֵם גַּם־בְּנֵיהֶם עֲדֵי־עַד יֵשְׁבוּ לְכִסֵּא־לָךְ׃
כִּי־בָחַר יְיָ בְּצִיּוֹן אִוָּהּ לְמוֹשָׁב לוֹ׃ זֹאת־מְנוּחָתִי עֲדֵי־עַד
פֹּה אֵשֵׁב כִּי אִוִּתִיהָ׃ צֵידָהּ בָּרֵךְ אֲבָרֵךְ אֶבְיוֹנֶיהָ
אַשְׂבִּיעַ לָחֶם׃ וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ׃
שָׁם אַצְמִיחַ קֶרֶן לְדָוִד עָרַכְתִּי נֵר לִמְשִׁיחִי׃ אוֹיְבָיו
אַלְבִּישׁ בֹּשֶׁת וְעָלָיו יָצִיץ נִזְרוֹ׃

Ps. cxxxiii. שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טּוֹב וּמַה נָּעִים
שֶׁבֶת אַחִים גַּם יָחַד׃ כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד

hands of a mighty man. Happy is the man whose quiver is filled with such: they shall not be shamed, but shall contend with his enemies in the gate.

PSALM CXXVIII.

שיר המעלות A Song of Degrees.—Blessed is every one who feareth the Lord: who walketh in his ways. For thou shalt eat the labour of thy hands: then happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, encircling thine house: thy children like olive plants round thy table. Behold! thus shall the man be blessed who feareth the Lord. The Lord shall bless thee from Zion; and thou shalt see the good of Jerusalem all the days of thy life: yea, thou shalt see thy children's children, and peace on Israel.

PSALM CXXIX.

שיר המעלות A Song of Degrees.—From my youth have they greatly afflicted me, may Israel now say. From my youth have they greatly afflicted me; yet have they not prevailed against me. The ploughers have ploughed on my back: they made their furrows long. The Lord is righteous: he hath cut asunder the cords of the wicked. Let all who hate Zion be confounded, and frustrated in their designs. Let them be as grass upon the house-tops, which withereth before its maturity, wherewith the mower filleth not his hand; nor he who bindeth sheaves his lap. Neither do they who pass by, say, the blessing of the Lord be upon you: but we now bless you in the name of the Lord.

PSALM CXXX.

שיר המעלות A Song of Degrees.—Out of the depths have I cried unto thee, O Lord. O Lord! hearken unto my voice let thine ear be attentive to the voice of my supplication. If thou, O Lord! shouldest mark iniquities O Lord! who shall be able to stand? But forgiveness is, with thee; that thou mayest be feared. I wait for the Lord, my soul doth wait on him, and in his word do I hope. My soul waiteth for the Lord, more than those who anxiously watch for the morning. Let Israel hope in the Lord: for mercy is with the Lord, and abundant redemption with him. And he will redeem Israel from all his iniquities.

הַנְּעוּרִים׃ אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם
לֹא־יֵבֹשׁוּ כִּי־יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר׃

Ps. cxxviii. שִׁיר הַמַּעֲלוֹת אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ
בִּדְרָכָיו׃ יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃
אֶשְׁתְּךָ ׀ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים
סָבִיב לְשֻׁלְחָנֶךָ׃ הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יְיָ׃ יְבָרֶכְךָ
יְיָ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלָםִ כֹּל יְמֵי חַיֶּיךָ׃ וּרְאֵה־בָנִים
לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל׃

Ps. cxxix. שִׁיר הַמַּעֲלוֹת רַבַּת צְרָרוּנִי מִנְּעוּרָי יֹאמַר נָא
יִשְׂרָאֵל׃ רַבַּת צְרָרוּנִי מִנְּעוּרָי גַּם לֹא יָכְלוּ־לִי׃ עַל־גַּבִּי
חָרְשׁוּ חֹרְשִׁים הֶאֱרִיכוּ לְמַעֲנִיתָם׃ יְיָ צַדִּיק קִצֵּץ עֲבוֹת
רְשָׁעִים׃ יֵבֹשׁוּ וְיִסֹּגוּ אָחוֹר כֹּל שֹׂנְאֵי צִיּוֹן׃ יִהְיוּ כַּחֲצִיר
גַּגּוֹת שֶׁקַּדְמַת שָׁלַף יָבֵשׁ׃ שֶׁלֹּא מִלֵּא כַפּוֹ קוֹצֵר וְחִצְנוֹ
מְעַמֵּר׃ וְלֹא אָמְרוּ הָעֹבְרִים בִּרְכַּת יְיָ אֲלֵיכֶם בֵּרַכְנוּ
אֶתְכֶם בְּשֵׁם יְיָ׃

Ps. cxxx. שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׃ אֲדֹנָי
שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃
אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ אֲדֹנָי מִי יַעֲמֹד׃ כִּי־עִמְּךָ הַסְּלִיחָה
לְמַעַן תִּוָּרֵא׃ קִוִּיתִי יְיָ קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃
נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃ יַחֵל יִשְׂרָאֵל
אֶל־יְיָ כִּי־עִם־יְיָ הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְדוּת׃ וְהוּא
יִפְדֶּה אֶת־יִשְׂרָאֵל מִכֹּל עֲוֹנוֹתָיו׃

us, the stream had gone over our soul. Then the imperious waves had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul hath escaped as a bird out of the fowler's snare; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXV.

שיר המעלות A SONG OF DEGREES.—They that trust in the Lord shall be firm as mount Zion, which cannot be moved, but is established for ever. As the mountains encircle Jerusalem, the Lord shall encircle his people, from henceforth, and for ever. For the rod of the wicked shall not rest on the lot of the righteous; that the righteous put not forth their hands to iniquity. Do good, O Lord! unto the good, and to those who are upright in their hearts. And they who turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be on Israel.

PSALM CXXVI.

שיר המעלות A SONG OF DEGREES.—When the Lord turned the captivity of Zion, we were like those who are awakened from a dream. Then was our mouths filled with laughter, and our tongue with song. They then said among the nations, the Lord hath wrought great things for them. The Lord hath wrought great things for us; for which we rejoice. Turn our captivity, O Lord! as the streams of the south. They who sow in tears, shall reap with joy. He who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing home his sheaves.

PSALM CXXVII.

שיר המעלות לשלמה A SONG OF DEGREES OF SOLOMON.—Except the Lord build the house, the builders labour on it in vain; except the Lord keep the city, the sentinel watcheth in vain. It is in vain for us to rise up early, to sit up late, and to eat the bread of sorrow, whilst his beloved sleep in peace. Lo! children are an heritage of the Lord: and the fruit of the womb is his reward. The children of youth, are as powerful an aid as arrows in the

נַחְלָה עָבַר עַל־נַפְשֵׁנוּ׃ אֲזַי עָבַר עַל־נַפְשֵׁנוּ הַמַּיִם
הַזֵּידוֹנִים׃ בָּרוּךְ יְיָ שֶׁלֹּא נְתָנָנוּ טֶרֶף לְשִׁנֵּיהֶם׃ נַפְשֵׁנוּ
כְּצִפּוֹר נִמְלְטָה מִפַּח יוֹקְשִׁים הַפַּח נִשְׁבָּר וַאֲנַחְנוּ
נִמְלָטְנוּ׃ עֶזְרֵנוּ בְּשֵׁם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

Ps. cxxv. שִׁיר הַמַּעֲלוֹת הַבֹּטְחִים בַּייָ כְּהַר־צִיּוֹן לֹא־יִמּוֹט
לְעוֹלָם יֵשֵׁב׃ יְרוּשָׁלַםִ הָרִים סָבִיב לָהּ וַייָ סָבִיב לְעַמּוֹ
מֵעַתָּה וְעַד־עוֹלָם׃ כִּי לֹא יָנוּחַ שֵׁבֶט הָרֶשַׁע עַל גּוֹרַל
הַצַּדִּיקִים לְמַעַן לֹא־יִשְׁלְחוּ הַצַּדִּיקִים בְּעַוְלָתָה יְדֵיהֶם׃
הֵיטִיבָה יְיָ לַטּוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם׃ וְהַמַּטִּים
עֲקַלְקַלּוֹתָם יוֹלִיכֵם יְיָ אֶת־פֹּעֲלֵי הָאָוֶן שָׁלוֹם עַל־יִשְׂרָאֵל׃

Ps. cxxvi. שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ
כְּחֹלְמִים׃ אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ
בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֵלֶּה׃ הִגְדִּיל יְיָ לַעֲשׂוֹת
עִמָּנוּ הָיִינוּ שְׂמֵחִים׃ שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים
בַּנֶּגֶב׃ הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ׃ הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃

Ps. cxxvii. שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־יְיָ ׀ לֹא־יִבְנֶה בַיִת
שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־יְיָ לֹא־יִשְׁמָר־עִיר שָׁוְא ׀ שָׁקַד
שׁוֹמֵר׃ שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם מְאַחֲרֵי־שֶׁבֶת אֹכְלֵי
לֶחֶם הָעֲצָבִים כֵּן יִתֵּן לִידִידוֹ שֵׁנָא׃ הִנֵּה נַחֲלַת יְיָ
בָּנִים שָׂכָר פְּרִי הַבָּטֶן׃ כְּחִצִּים בְּיַד־גִּבּוֹר כֵּן בְּנֵי

PSALM CXXI.

שיר המעלות A SONG OF DEGREES.—Shall I lift up mine eyes unto the hills? Whence should my help come? My help is from the Lord, who made heaven and earth. He will not suffer thy foot to slip, neither will thy keeper slumber. Behold, the Guardian of Israel shall neither sleep nor slumber. The Lord is thy guardian; the Lord is thy shade; he is on thy right hand. So that the sun shall not strike thee by day, nor the moon by night. The Lord shall guard thee from all evil; he will preserve thy soul. The Lord shall guard thy going out, and thy coming in, from henceforth, and for evermore.

PSALM CXXII.

שיר המעלות לדוד A SONG OF DEGREES OF DAVID.—I rejoiced when they said unto me, let us go into the house of the Lord. Our feet stood within thy gates, O Jerusalem. Even Jerusalem, which is built as a city of assemblage. Whither the tribes go up, the tribes of the Lord, a testimony unto Israel, for them to give thanks unto the name of the Lord. For there, thrones of judgment are set; thrones for the house of David. Pray for the peace of Jerusalem; they that love thee shall prosper. May there be peace within thy walls, and prosperity within thy palaces. For the sake of my brethren and friends, I will now say, peace be within thee. For the sake of the house of the Lord our God, will I seek thy good.

PSALM CXXIII.

שיר המעלות A SONG OF DEGREES.—Unto thee I lift up mine eyes, O thou who dwellest in heaven. Behold, as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he be gracious unto us. Have mercy on us, O Lord! have mercy on us; for we are overwhelmed with contempt. Our soul is overwhelmed with the scorn of those who are at ease, and the contempt of the proud.

PSALM CXXIV.

שיר המעלות לדוד A SONG OF DEGREES OF DAVID.—Israel may now say, but for the Lord, who was on our side; but for the Lord, who was on our side, when men rose up against us; they had swallowed us up quick, when their wrath was kindled against us. Then the waters had overwhelmed

Ps. cxxi. שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבוֹא
עֶזְרִי׃ עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃ אַל־יִתֵּן לַמּוֹט
רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ׃ הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר
יִשְׂרָאֵל׃ יְיָ שֹׁמְרֶךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ׃ יוֹמָם הַשֶּׁמֶשׁ
לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃ יְיָ יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר
אֶת־נַפְשֶׁךָ׃ יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם׃

Ps. cxxii. שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית
יְיָ נֵלֵךְ׃ עֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ יְרוּשָׁלָםִ׃ יְרוּשָׁלַםִ
הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃ שֶׁשָּׁם עָלוּ שְׁבָטִים
שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְיָ׃ כִּי שָׁמָּה ׀ יָשְׁבוּ
כִסְאוֹת לְמִשְׁפָּט כִּסְאוֹת לְבֵית דָּוִד׃ שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלָםִ
יִשְׁלָיוּ אֹהֲבָיִךְ׃ יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ׃
לְמַעַן־אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ׃ לְמַעַן בֵּית־יְיָ
אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ׃

Ps. cxxiii. שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיֹּשְׁבִי
בַּשָּׁמָיִם׃ הִנֵּה כְעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי
שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל־יְיָ אֱלֹהֵינוּ עַד
שֶׁיְּחָנֵּנוּ׃ חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז׃ רַבַּת
שָׂבְעָה־לָּהּ נַפְשֵׁנוּ הַלַּעַג הַשַּׁאֲנַנִּים הַבּוּז לִגְאֵיוֹנִים׃

Ps. cxxiv. שִׁיר הַמַּעֲלוֹת לְדָוִד לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר־נָא
יִשְׂרָאֵל׃ לוּלֵי יְיָ שֶׁהָיָה לָנוּ בְּקוּם עָלֵינוּ אָדָם׃ אֲזַי
חַיִּים בְּלָעוּנוּ בַּחֲרוֹת אַפָּם בָּנוּ׃ אֲזַי הַמַּיִם שְׁטָפוּנוּ

moons for seasons; the sun knoweth his going down. Thou causest darkness, and it is night: wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lie down in their dens. Man goeth forth to his work, and to his labour until the evening. How manifold are thy works, O Lord! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are innumerable living creatures, both small and great. There the ships make their way: there also is that leviathan which thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their meat in due season. They gather that which thou providest for them: thou openest thy hand, they are filled with good. When thou hidest thy face, they are troubled: thou taketh away their breath, they die, and return to their dust. But thou sendeth forth the spirit; they are created: thou also renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. When he looketh on the earth it trembleth: he toucheth the hills and they smoke. Therefore will I sing unto the Lord whilst I live: I will sing praise unto my God while I exist. May my meditation be acceptable to him: I will rejoice in the Lord. May the sinners be consumed out of the earth, and the wicked be no more. O my soul, bless thou the Lord. Hallelujah!

PSALM CXX.

שיר המעלות A SONG OF DEGREES.—In my distress I cried unto the Lord, and he heard me. O Lord! deliver my soul from false lips, and a deceitful tongue. What gain shall accrue to thee? or what shall it profit thee, thou deceitful tongue? For it is sharp as arrows of the mighty, and ardent as the coals of juniper trees. Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with those who hate peace. I am for peace, but when I speak they are for war.

יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ׃ תָּשֶׁת חֹשֶׁךְ וִיהִי לָיְלָה בּוֹ תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר׃ הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם׃ תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן וְאֶל־מְעוֹנֹתָם יִרְבָּצוּן׃ יֵצֵא אָדָם לְפָעֳלוֹ וְלַעֲבֹדָתוֹ עֲדֵי־עָרֶב׃ מָה־רַבּוּ מַעֲשֶׂיךָ ׀ יְיָ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃ זֶה ׀ הַיָּם גָּדוֹל וּרְחַב יָדָיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת׃ שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה ׀ יָצַרְתָּ לְשַׂחֶק־בּוֹ׃ כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ׃ תִּתֵּן לָהֶם יִלְקֹטוּן תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב׃ תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן תֹּסֵף רוּחָם יִגְוָעוּן וְאֶל־עֲפָרָם יְשׁוּבוּן׃ תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן וּתְחַדֵּשׁ פְּנֵי אֲדָמָה׃ יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו׃ הַמַּבִּיט לָאָרֶץ וַתִּרְעָד יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ׃ אָשִׁירָה לַייָ בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי׃ יֶעֱרַב עָלָיו שִׂיחִי אָנֹכִי אֶשְׂמַח בַּייָ׃ יִתַּמּוּ חַטָּאִים ׀ מִן־הָאָרֶץ וּרְשָׁעִים ׀ עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת־יְיָ הַלְלוּיָהּ׃

Ps. cxx. שִׁיר הַמַּעֲלוֹת אֶל־יְיָ בַּצָּרָתָה לִּי קָרָאתִי וַיַּעֲנֵנִי׃ יְיָ הַצִּילָה נַפְשִׁי מִשְּׂפַת־שֶׁקֶר מִלָּשׁוֹן רְמִיָּה׃ מַה־יִּתֵּן לְךָ וּמַה־יּוֹסִיף לָךְ לָשׁוֹן רְמִיָּה׃ חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים׃ אוֹיָה לִי כִּי־גַרְתִּי מֶשֶׁךְ שָׁכַנְתִּי עִם־אָהֳלֵי קֵדָר׃ רַבַּת שָׁכְנָה־לָּהּ נַפְשִׁי עִם שׂוֹנֵא שָׁלוֹם׃ אֲנִי שָׁלוֹם וְכִי אֲדַבֵּר הֵמָּה לַמִּלְחָמָה׃

On שבת בראשית viz. the שבת after שמחת תורה commence to say ברכי נפשי till שמים וארץ and continue the same till שבת הגדול (the sabbath previous to פסח), after which say עלינו and then קדיש יתום.

ברכי נפשי Bless the Lord, O my soul! O Lord, my God! thou art exceeding great, with honour and majesty art thou clothed. Who covereth himself with light, as with a garment: who stretcheth out the heavens like a curtain. Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind. He maketh his messengers spirits: his ministring angels a flaming fire. He hath founded the earth on its basis, so that it never can be moved. Thou didst cover it with the deep, as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. They ascend the mountains: they descend through the vallies unto the place thou hast founded for them. Thou hast set a bound that they may not pass: that they return not to cover the earth. Who sendeth the springs into the vallies, which run between the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them the fowls of the heavens have their habitation, they sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for cattle, and herb for the service of man: that he may bring forth food from the earth. And wine that gladdeneth the heart of man, oil that brighteneth his face, and bread which strengtheneth the heart of man. The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted. Wherein the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the

On שַׁבָּת בְּרֵאשִׁית *viz. the* שַׁבָּת *after* שִׂמְחַת תּוֹרָה *commence to say* בָּרְכִי נַפְשִׁי *till* שָׁמַיִם וָאָרֶץ *and continue the same till* שַׁבָּת הַגָּדוֹל *(the Sabbath previous to* פֶּסַח*), after which say* עָלֵינוּ *and then* קַדִּישׁ יָתוֹם׃

Ps. civ. בָּרְכִי נַפְשִׁי אֶת־יְיָ יְיָ אֱלֹהַי גָּדַלְתָּ מְּאֹד הוֹד וְהָדָר
לָבָשְׁתָּ׃ עֹטֶה אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃ הַמְקָרֶה
בַמַּיִם עֲלִיּוֹתָיו הַשָּׂם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ׃
עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃ יָסַד אֶרֶץ
עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃ תְּהוֹם כַּלְּבוּשׁ כִּסִּיתוֹ
עַל־הָרִים יַעַמְדוּ־מָיִם׃ מִן־גַּעֲרָתְךָ יְנוּסוּן מִן־קוֹל
רַעַמְךָ יֵחָפֵזוּן׃ יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת אֶל־מְקוֹם
זֶה יָסַדְתָּ לָהֶם׃ גְּבוּל שַׂמְתָּ בַּל־יַעֲבֹרוּן בַּל־יְשׁוּבוּן
לְכַסּוֹת הָאָרֶץ׃ הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים
יְהַלֵּכוּן׃ יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם׃
עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוֹן מִבֵּין עֳפָאיִם יִתְּנוּ־קוֹל׃ מַשְׁקֶה
הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ׃ מַצְמִיחַ
חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם
מִן־הָאָרֶץ׃ וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן
וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃ יִשְׂבְּעוּ עֲצֵי יְיָ אַרְזֵי לְבָנוֹן
אֲשֶׁר נָטָע׃ אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ בְּרוֹשִׁים בֵּיתָהּ׃
הָרִים הַגְּבֹהִים לַיְּעֵלִים סְלָעִים מַחְסֶה לַשְׁפַנִּים׃ עָשָׂה

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments, Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

צדקתך Thy righteousness is everlasting righteousness; and thy law is truth: thy righteousness also, O God! is exceeding high; for thou hast done great things. O God! who is like unto thee? Thy righteousness is exalted as the mighty mountains; thy judgments profound as the vast abyss! for thou, O Lord! savest man and beast!

During the Ten Days of Penance add בספר·

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם· בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם· עֲשֵׂה לְמַעַן שְׁמֶךָ· עֲשֵׂה לְמַעַן יְמִינֶךָ· עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ· עֲשֵׂה לְמַעַן תּוֹרָתֶךָ· לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

If any of those days on which תַּחֲנוּן is not said, should happen on the Sabbath, צִדְקָתְךָ is omitted.

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֹלוֹת אֱלֹהִים מִי כָמוֹךָ: צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם וּבְהֵמָה תוֹשִׁיעַ יְיָ:

The Reader says קדיש תתקבל Vide Page 72.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר

The Congregation say this while the Reader says מודים *the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

On חנכה *and* פורים *say* על הנסים *Vide page 50.*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

During the Ten Days of Penance add

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם · וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

(*During the ten days of Penance say*, Holy King!)

אתה אחד Thou art one, and thy name one; and who is like thy people Israel, a nation singular on earth? Excellent greatness, and a crown of salvation, of rest and holiness didst thou give unto thy people. Abraham shall be glad, Isaac shall rejoice, Jacob and his posterity shall rest thereon; a repose of truth and faithfulness; and a repose of peace, tranquillity, prosperity, and security. A perfect repose in which thou delightest; that thy children may know and understand that their day of rest is from thee; and for their rest may sanctify thy name.

אלהינו Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts, to serve thee in truth; and cause us, O Lord! our God, to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifieth the Sabbath.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד׃ וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ׃ תִּפְאֶרֶת גְּדֻלָּה׃ וַעֲטֶרֶת יְשׁוּעָה׃ (יוֹם מְנוּחָה וּקְדֻשָּׁה לְעַמְּךָ נָתָתָּ׃ אַבְרָהָם יָגֵל׃ יִצְחָק יְרַנֵּן׃ יַעֲקֹב וּבָנָיו יָנוּחוּ בוֹ׃ מְנוּחַת אַהֲבָה וּנְדָבָה׃ מְנוּחַת אֱמֶת וֶאֱמוּנָה׃ מְנוּחַת שָׁלוֹם וְשַׁלְוָה וְהַשְׁקֵט וָבֶטַח׃ מְנוּחָה שְׁלֵמָה שֶׁאַתָּה רוֹצֶה בָּהּ׃ יַכִּירוּ בָנֶיךָ וְיֵדְעוּ כִּי מֵאִתְּךָ הִיא מְנוּחָתָם וְעַל מְנוּחָתָם יַקְדִּישׁוּ אֶת שְׁמֶךָ׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה׃ תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On ראֹשׁ חֹדֶשׁ *or the first day of every Month also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ *page 49.*

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

נקדש *Read.* We will sanctify thy name in this world, as they (the angels) sanctify it in the high heavens: as it is written by the hand of thy prophet, and one of the angels called unto another, and said.—*Cong.* Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory.—*Read.* Alternately they utter, blessed!—*Cong.* Blessed is the glory of the Lord, from the place of his residence.—*Read.* And in thy holy word it is written, saying.—*Cong.* The Lord shall reign for ever, even thy God, O Zion, unto all generations. Hallelujah.

לדור Throughout all generations will we declare thy greatness, and for ever, and to all eternity, will we sanctify thine holiness; and thy praise, O our God! shall never depart from our mouth; for thou art an omnipotent King! great and holy. Blessed art thou, O Lord! holy God!

(During the ten days of Penance say, Holy King!)

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים׃

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From שמיני עצרת מוסף *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃

During the ten days of Penance add מי כמוך׃

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים׃

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

When the Reader repeats the שמונה עשרה, *the following* קדושה *is added.*

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר *Cong.* קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ׃

Reader. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ׃

Cong. and Reader. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ׃

Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר׃

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ׃

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

During the ten days of penance say המלך הקדוש.

לדוד מזמור PSALM OF DAVID.—The earth and the fulness thereof, are the Lord's: the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

ובנחה יאמר "And when the ark rested, he said, Restore tranquillity to the many thousands of Israel. Arise, O Lord! unto thy resting-place, thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. For a good instruction I have given you; forsake ye not my law. It is a tree of life to those who lay hold on it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Cause thou us, O Lord! to return unto thee, and we shall return; renew our days as of old."

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

Ps. xxiv. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי
בָהּ׃ כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ מִי־
יַעֲלֶה בְהַר יְיָ וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ נְקִי כַפַּיִם וּבַר־
לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃
יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃ זֶה דּוֹר
דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃ שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃ מִי זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה׃ שְׂאוּ שְׁעָרִים
רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ מִי הוּא
זֶה מֶלֶךְ הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

As the Law is put into the Ark say this—

וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃
קוּמָה יְהוָה לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃ כֹּהֲנֶיךָ
יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃ בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב
פְּנֵי מְשִׁיחֶךָ׃ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־
תַּעֲזֹבוּ׃ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר׃
דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃ הֲשִׁיבֵנוּ
יְהוָה אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃

The Reader says חצי קדיש *Vide page 86.*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה ׃

ואתם הדבקים "But ye that did cleave unto the Lord your God, are alive, every one of you, this day."

ברכו Bless ye the Lord, who is ever blessed.

ברוך יי המברך Blessed be the Lord, who is blessed for evermore.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, O Lord! who hast given the law.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast given us the law of truth, and planted eternal life within us. Blessed art thou, O Lord! who hath given the law.

וזאת התורה "And this is the law which Moses set before the children of Israel," by the command of the Lord through the hand of Moses. "It is a tree of life, to those who lay hold on it, and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand, and in its left are riches and honour. The Lord was pleased for his own righteousness' sake to magnify the law and to adorn it."

יהללו "Let them praise the name of the Lord! for his name alone is exalted."

הודו "His glory is above the earth and the heavens; he will also exalt the horn of his people, the praise of all saints; even the children of Israel, a people near unto him. Hallelujah.

The Congregation respond—

וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

He who is called to the Law says the following Blessing before the Reader commences.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation answer—

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

The person saying the Blessing repeats the same and continues—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ׃ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

After the portion is read he says—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ׃ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

The Roll of the Law is held up, and the Congregation while observing it, say the following—

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה׃ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

On returning the Law to the Ark, the Reader says—

יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ׃

While the Reader says יְהַלְלוּ *the Congregation say the following.*

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃ וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּיָהּ׃

ברוך Blessed be he who hath given the law to his people Israel in his holiness.

גדלו "O magnify the Lord with me, and let us together extol his name."

לך יי הגדלה "Thine, O Lord! are the greatness, power, and glory, victory and majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Extol ye the Lord, our God! and bow down at his footstool, for he is holy. Extol ye the Lord our God, and worship at his holy mount, for the Lord our God is holy."

אב הרחמים O may the merciful Father have compassion on the people who have been upheld by him; remember the covenant of the patriarchs, deliver our souls from evil occurrences, and remove the inclination for evil from those who have been borne aloft by him on eagles' wings; and grant us graciously an escape to everlasting, and fulfil our desires in the full measure of salvation and mercy.

ותגלה And his kingdom will speedily be revealed and made manifest to us, he will graciously grant to the remnant of his people, the house of Israel, grace, favour, mercy, and kindness; and let us say, Amen. All of ye ascribe greatness unto God, and render honour unto the law, and let the priest come forward for the reading of the law *(here the person is called by the name who is to ascend the Reading Desk to hear the Law read.)* Blessed be he who hath given the law to his people Israel, in his holiness. "The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is tried; he is a shield to all those who trust in him."

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ׃

The Reader says, גַּדְּלוּ לַיְיָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

While the Reader says גדלו *the Congregation say the following*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קָדוֹשׁ הוּא׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ׃

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים וְיִזְכּוֹר בְּרִית אֵתָנִים וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנְּשׂוּאִים וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים׃

The Manuscript of the Pentateuch being placed on the reading desk, the Reader unrolling it repeats the following :—

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב וְיָחוֹן פְּלֵיטָתֵינוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן וְנֹאמַר אָמֵן׃ הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה כֹּהֵן קְרָב ׳ יַעֲמֹד

Here the person is called by the name who is to ascend the Reading Desk to hear the Law read

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ׃ תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃ פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם׃ יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃ הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְיָ צְרוּפָה מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ׃

help. The Lord of Hosts is with us; the God of Jacob is our protection. O Lord of Hosts! happy is the man that placeth his confidence in thee. O Lord! save us; answer us, O King! when we call upon thee. Blessed be our God! who created us for his glorification; and separated us from those who go astray, by giving us a law of truth, and planting amongst us eternal life. He will open our hearts in the knowledge of his law, and fix love and reverence in our hearts, to perform his will, and to serve him with an upright heart, that we may not labour in vain, nor produce confusion. Be graciously pleased, O Eternal, our God! and the God of our ancestors, to enable us to observe thy statutes in this world; so that we may merit to live and see, and inherit happiness, and the blessing, in the time of the Messiah, and in the life of a future state; that my soul may praise thy glory without ceasing. O Lord, my God! for ever will I praise thee. Blessed is the man that confides in the Lord! the Lord will be his protection. Confide ye in the Eternal at all times; for the Eternal God is an everlasting Rock. All that know thy name confide in thee; for thou dost not forsake those who earnestly seek thee. The Lord was pleased for his righteousness sake, to magnify the law, and to glorify it.

The חזן says חצי קדיש.

The following is said by the Reader and Congregation :—

ואני תפלתי May my prayer ascend unto thee, O Lord! in an acceptable time; in thine abundant mercy, O God! answer me in the truth of thy salvation.

The ספר תורה, or Roll of the Law, is taken out of the Ark, and the first chapter of the Portion to be read on the following Saturday, is read in parts to three persons; who are called to th Law for that purpose.

When the Ark is opened the Congregation say the following.

ויהי בנסע "And when the ark set forward, Moses said, Arise, O Lord! and scatter thine enemies, and cause those that hate thee, to flee before thee. For from Zion shall the law go forth, and the word of the Lord from Jerusalem."

סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בּוֹטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ: בָּרוּךְ (הוּא) אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים וְנָתַן־לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם לְמַעַן לֹא נִיגַע לָרִיק וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי עַד כִּי בְּיָהּ יְיָ צוּר עוֹלָמִים: וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ דֹּרְשֶׁיךָ יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

The חזן *says* חצי קדיש

The following is said by the Reader and Congregation:—

וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

The ספר תורה*, or Roll of the Law, is taken out of the Ark, and the first chapter of the Portion to be read on the following Saturday, is read in parts to three persons; who are called to the Law for that purpose.*

When the Ark is opened the Congregation say the following,

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר משֶׁה קוּמָה יְיָ וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָיִם:

ובא לציון And a Redeemer will come unto Zion, unto those who turn from transgression in Jacob, saith the Lord! and behold this is my covenant with them, saith the Eternal! my spirit which is upon thee, and my words which I have put into thy mouth, shall not depart from thy mouth, nor from the mouth of thy children, nor from the mouth of thy children's children, saith the Lord! from henceforth and for evermore.

ואתה קדוש Thou, who art most Holy, abidest amongst the praises of Israel. And one (angel) called unto another, and said, holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory! and they (the angels) receive the word one from the other. and say, holy on yon high heavens, in the exalted temple of his Divine Omnipresence; holy upon the earth, the work of his power; holy to all eternity, the Lord of Hosts! the whole earth is full of his glory: and a wind carried me away, and I heard behind me a thundering voice, that said, blessed be the glory of the Lord! from his place, the residence of his Divine Omnipresence; the Eternal! will reign for ever and evermore; thy kingdom O Eternal! is permanent for ever, even of infinite duration. O Lord; God of Abraham, Isaac, and Israel, our ancestors; preserve this for evermore, to incline the thoughts of the heart of thy people; and dispose their hearts aright to serve thee. And he being merciful, forgiveth iniquity and destroyeth not; yet he frequently turneth his anger away, and awakeneth not all his wrath; for thou, O Lord! art good, and forgiving, and of abundant mercy, unto all that call upon thee; thy righteousness is immutable, and thy law is truth. O accomplish truth unto Jacob, and thy mercy unto Abraham, which thou didst swear unto them in time of old. Blessed be the Lord day by day; though he burthens us, yet he, the Omnipotent, is our

וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְיָ: וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְיָ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר שַׂמְתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר יְיָ מֵעַתָּה וְעַד־עוֹלָם:

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי־קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: וּנְטָלַתְנִי רוּחָא וְשִׁמְעֵת בַּתְרַי קָל זִיעַ סַגִּיא דִּמְשַׁבְּחִין וְאָמְרִין: בְּרִיךְ יְקָרָא דַיְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ ׀ יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שָׁמְרָה זֹּאת לְעוֹלָם לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ וְהָכֵן לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי יוֹם ׀ יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ

SABBATH AFTERNOON SERVICE.

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!" PSALM CXLV.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thine abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near to those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry, and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

תְּפִלַּת מִנְחָה לְשַׁבָּת:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

Ps. CXLV. תְּהִלָּה לְדָוִד · אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה
שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ
לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד
הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד: טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ
יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל
אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ
אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר
יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע
וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

and my ears shall hear it of the wicked, who rise up against me. The righteous shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. They shall be planted in the house of the Lord; in the courts of our God shall they flourish. They shall still bring forth fruit in old age; they shall be fat and flourishing. To shew that the Lord is upright; he is my Rock, and there is no unrighteousness in him.

SABBATH MORNING SANCTIFICATION.

ושמרו "And the children of Israel shall keep the sabbath, observing the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

זכור את יום השבת Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

By permission of ye Rabbins.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

On visiting the sick on שבת say.

שבת היא It is Sabbath, whereon painful supplication is superseded, but remedy is near at hand; therefore rest ye in peace.

On visiting an אבל on שבת say.

שבת היא It is Sabbath, whereon the usual consolatory prayer is superseded, but comfort is near at hand; therefore rest ye in peace.

בְּקָמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה: שְׁתוּלִים בְּבֵית יְיָ בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ: עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי־יָשָׁר יְיָ צוּרִי וְלֹא־עַוְלָתָה בּוֹ:

סֵדֶר קִדּוּשׁ לְיוֹם הַשַּׁבָּת:

SABBATH MORNING SANCTIFICATION.

A glass of wine is taken, and the following is said. In the absence of wine, a loaf of bread may be substituted.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה׀ וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

On visiting the sick on שבת say.

שַׁבָּת הִיא מִלִּזְעוֹק וּרְפוּאָה קְרוֹבָה לָבוֹא וְשִׁבְתוּ בְּשָׁלוֹם:

On visiting an אבל on שבת say.

שַׁבָּת הִיא מִלְּנַחֵם וְנֶחָמָה קְרוֹבָה לָבוֹא וְשִׁבְתוּ בְּשָׁלוֹם:

were borne *by him*, he exalted them, he bound them on him as a crown; from the time that they were precious in his sight, he honoured them, His glory is on me, and my glory is on him; and he is near to me, when I call on him; he is white and ruddy, though his garment will be red, *of blood* when he cometh from Edom; from treading the wine vat. The knot of the phylacteries he shewed to the meek (Moses), when the similitude of God was before his eyes: the Lord taketh pleasure in his people, he will adorn the meek; he who awaits the praises *of Israel* will be glorified through them. Thy word is true from the beginning, calling *the several generations* from the beginning. O search through every generation for the people who seek thee: adorn thyself with the multitude of my hymns, and suffer my song to approach thee. O may my praise be as a crown on thine head, and my prayer arranged as incense *in thy presence:* may the song of the needy be precious in thy sight, as the song sung at *the offering of* thy offerings. O may my blessing ascend to the head of him who bringeth to the birth, causeth to travail, and bringeth forth; he is exceeding righteous; and may he move his head towards me, *as a token of the acceptance of my blessing*, and receive it as the sweet-scented spices, O may my prayer be pleasant unto thee, for my soul panteth after thee.

היום This is the holy sabbath-day, whereon the Levites, were accustomed to chaunt in the holy temple.

מזמור שיר ליום השבת A PSALM AND SONG FOR THE SABBATH DAY.—It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night. Upon the ten-stringed instrument, and upon the pasltery, and with the sweet sound of the harp. For thou O Lord! hast made me glad with thy wonderful works; I therefore, will triumph in the works of thy hands. How great, O Lord! are thy works; thy thoughts are exceedingly profound. A brutish man knoweth it not; neither doth a fool understand this. When the wicked spring up like grass, and all the workers of iniquity flourish; it is that they may be destroyed for ever. But thou O Lord, art exalted for evermore. For lo! thine enemies, O Lord, for lo! thine enemies shall perish; all the workers of iniquity shall be scattered. But thou wilt exalt my horn, like the horn of a Reëm: I shall be anointed with fresh oil. My eyes shall also see the end of mine enemies;

עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם · מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כִּבְּדָם:
פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו · וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו:
צַח וְאָדוֹם לִלְבוּשׁוֹ אָדוֹם · פּוּרָה בְדָרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם:
קֶשֶׁר תְּפִלִּין הֶרְאָה לֶעָנָו · תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:
רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר · יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר:
רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ · דּוֹר וָדוֹר עַם דּוֹרֶשְׁךָ דְּרוֹשׁ:
שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ · וְרִנָּתִי תִּקְרַב אֵלֶיךָ:
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת · וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת:
תִּיקַר שִׁירַת רָשׁ בְּעֵינֶיךָ · כְּשִׁיר יוּשַׁר עַל קָרְבָּנֶיךָ:
בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מַשְׁבִּיר · מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר:
וּבְבִרְכָתִי תְנַעֲנַע לִי רֹאשׁ · וְאוֹתָהּ קַח לְךָ כִּבְשָׂמִים רֹאשׁ:
יֶעֱרַב נָא שִׂיחִי עָלֶיךָ · כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ:

The Ark being closed.

קדיש יתום is said by an אבל, vide page 74.

The following Psalm is then said, being the same that the Levites were accustomed to chaunt in the Temple.

הַיּוֹם שַׁבַּת קוֹדֶשׁ שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

Ps. xcii. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַייָ וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת: עֲלֵי עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְיָ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת: בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה מָרוֹם לְעֹלָם יְיָ: כִּי הִנֵּה אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן: וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט עֵינִי בְּשׁוּרָי

God of Israel for ever and ever: and all the people said, Amen. Hallelujah! And it is said, and David blessed the Lord before all the congregation: and David said, blessed be thou, O Lord God of Israel, our Father, for ever and ever.

THE HYMN OF GLORY.

אנעים I will tune hymns, and compose songs, for my soul panteth after thee: my soul longeth to be in the shadow of thy hands, to be acquainted with the most hidden secrets. Whenever I speak of thy glory, my heart is moved towards thy love: I, therefore, will speak glorious things of thee: and will glorify thy name with songs of love. I will declare thy glory, though I have not seen thee; by the hand of thy prophets, by the secret of thy servants, hast thou given a similitude of the glorious honour of thy majesty. They made mention of thy greatness and might, but only according to the most powerful of thy works; they have likened thee, but not as thou really art; they have equalled thee, according to *what they have seen* of thy acts. They have likened thee to a number of forms; yet, with all the similitudes, thou art but the immutable one; thus have they seen thee in old age and youth, and the hair of thy head both grey and black. Venerable in judgment, and youthful in battle; as a mighty warrior, whose power is invincible. With the helmet of salvation on his head, his own right hand, and his holy arm wrought salvation for him. His head was filled with the dew of herbs, and his locks with the drops of the night. He was glorified in me, because he delighted in me, and he shall be a beauteous crown to me. His head is like the most fine gold, and on his forehead is engraven the glory of his holy name. He was crowned by his people, with a most beautiful, graceful, and glorious diadem. The locks of his head as in the days of youth; his locks are bushy and black; O may the rebuilding of the righteous habitation (Jerusalem), the residence of his glory, precede his greatest joy. May his peculiar people be a crown in his hand, and a royal diadem of glorious beauty: those who

אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל הָעָם אָמֵן הַלְלוּיָהּ׃ וְנֶאֱמַר וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָּל הַקָּהָל וַיֹּאמֶר דָּוִיד · בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד עוֹלָם׃

שִׁיר הַכָּבוֹד׃

The אֲרוֹן הַקֹּדֶשׁ Holy Ark, containing the manuscript of the Law is opened, and the following Hymn is repeated in the same manner as the former.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג · כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג׃
נַפְשִׁי חָמְדָה בְּצֵל יָדֶיךָ · לָדַעַת כָּל רָז סוֹדֶךָ׃
מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ · הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ׃
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת · וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת׃
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ · אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ׃
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ · דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ׃
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ · כִּנּוּ לְתוֹקֶף פְּעֻלָּתֶךָ׃
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ · וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ׃
הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת · הִנְּךָ אֶחָד בְּכָל דִּמְיוֹנוֹת׃
וַיֶּחֱזוּ בְךָ זִקְנָה וּבַחֲרוּת · וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת׃
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב · כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב׃
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ · הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃
טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא · וּקְוֻצּוֹתָיו רְסִיסֵי לָיְלָה׃
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי · וְהוּא יִהְיֶה לִּי לַעֲטֶרֶת צְבִי׃
כֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ · וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ׃
לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה · אֻמָּתוֹ לוֹ עִטְּרָה עֲטָרָה׃
מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת · קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת׃
נְוֵה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ · יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ׃
סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת · וּצְנִיף מְלוּכָה צְבִי תִפְאֶרֶת׃

glorified thy holy temple; and thou didst say, here will I dwell unto the utmost length of days, and will surely bless her provision; for there they shall sacrifice the sacrifices of righteousness; thy priests shall also be clothed with righteousness; the house of Levi shall shout and sing sweet songs of Psalmody: the house of Israel, and those who fear the Lord, shall honour and praise thy name, O Lord. Thou hast been exceedingly good to the former *generations*, mayest thou thus be beneficient to the latter. O Lord, mayest thou now rejoice over us, as thou didst rejoice over our ancestors, to do good unto us, and to multiply us, and we will praise thy name for ever, because thou hast been good to us. O Lord, rebuild thy city speedily, for it is called by thy name; revive also the kingdom of David in it, and dwell in the midst of it for ever, O Lord. There will we sacrifice the sacrifices of righteousness, and the pleasant meat-offering, as in the days of old. O bless thy people with the light of thy countenance, for they are desirous to perform thy will: and may it be thy will to grant our desire; for thou hast chosen us to be thy peculiar people; and *may* thy blessing *be* upon thy people for ever; and we will continually declare thy praise, and praise thy glorious name: and may thy people be blessed with thy blessing, for all those whom thou blessest are blessed. As for me, I will praise my Creator while I exist, and bless him all the days of my appointed time. May the name of the Lord be blessed for evermore, and throughout all eternity.

ככתוב As it is written, blessed be the Lord, God of Israel for ever and ever; and all the people said, Amen, and praised the Lord. Daniel answered and said, blessed be the name of God for ever and ever; for wisdom and might are his. Then the Levites, Joshua, and Kadmiel, Bani, Hashbeniah, Sherebiah, Hodiah, Shechaniah, and Pethahiah, said, stand ye up, and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. And it is said [illegible]lessed be the Lord

וַתֹּאמַר פֹּה אֵשֵׁב לְאוֹרֶךְ · יָמִים צֵדָהּ בָּרֵךְ אֲבָרֵךְ׃
כִּי שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק · אַף כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק׃
וּבֵית הַלֵּוִי נְעִימוֹת יְזַמְּרוּ · לְךָ יִתְרוֹעֲעוּ אַף יָשִׁירוּ׃
בֵּית יִשְׂרָאֵל וְיִרְאֵי יְיָ · יְכַבְּדוּ וְיוֹדוּ שִׁמְךָ יְיָ׃
הֱטִיבוֹתָ מְאֹד לָרִאשׁוֹנִים · כֵּן תֵּטִיב גַּם לָאַחֲרוֹנִים׃
יְיָ תָּשִׂישׂ נָא עָלֵינוּ · כַּאֲשֶׁר שַׂשְׂתָּ עַל אֲבוֹתֵינוּ׃
אוֹתָנוּ לְהַרְבּוֹת וּלְהֵטִיב · וְנוֹדֶה לְּךָ לְעוֹלָם כִּי תֵטִיב׃
יְיָ תִּבָּנֶה עִירְךָ מְהֵרָה · כִּי עָלֶיהָ שִׁמְךָ נִקְרָא׃
וְקֶרֶן דָּוִד תַּצְמִיחַ בָּהּ · וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּהּ׃
זִבְחֵי צֶדֶק שָׁמָּה נִזְבְּחָה · וְכִימֵי קֶדֶם תֶּעֱרַב מִנְחָה׃
וּבָרֵךְ עַמְּךָ בְּאוֹר פָּנֶיךָ · כִּי חֲפֵצִים לַעֲשׂוֹת רְצוֹנֶךָ׃
וּבִרְצוֹנְךָ תַּעֲשֶׂה חֶפְצֵנוּ · הַבֶּט נָא עַמְּךָ כֻּלָּנוּ׃
בְּחַרְתָּנוּ הֱיוֹת לְךָ לְעַם סְגֻלָּה · עַל עַמְּךָ בִּרְכָתֶךָ סֶּלָה׃
וְתָמִיד נְסַפֵּר תְּהִלָּתֶךָ · וּנְהַלֵּל לְשֵׁם תִּפְאַרְתֶּךָ׃
וּמִבִּרְכָתְךָ עַמְּךָ יְבוֹרָךְ · כִּי אֶת כָּל אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ׃
וַאֲנִי בְּעוֹדִי אֲהַלְלָה בּוֹרְאִי · וַאֲבָרְכֶכָה כָּל יְמֵי צְבָאִי׃
יְהִי שֵׁם יְיָ מְבוֹרָךְ לְעוֹלָם · מִן הָעוֹלָם וְעַד הָעוֹלָם׃

כַּכָּתוּב בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעֹלָם · וַיֹּאמְרוּ כָל הָעָם אָמֵן וְהַלֵּל לַייָ׃ עָנֵה דָנִיֵּאל וְאָמַר לֶהֱוֵא שְׁמֵהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָא דִּי לֵהּ הִיא׃ וְנֶאֱמַר וַיֹּאמְרוּ הַלְוִיִּם יֵשׁוּעַ וְקַדְמִיאֵל בָּנִי חֲשַׁבְנְיָה שֵׁרֵבְיָה הוֹדִיָּה שְׁבַנְיָה פְּתַחְיָה קוּמוּ בָּרְכוּ אֶת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם וְעַד הָעוֹלָם וִיבָרְכוּ שֵׁם כְּבוֹדֶךָ וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה׃ וְנֶאֱמַר בָּרוּךְ יְיָ

bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name shall they ascribe honour, whilst they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

GLORIFYING HYMN TO THE DEITY.

אז Then didst thou rest on the seventh day, and didst therefore bless the Sabbath-day; all creatures shall arrange praise, and thy pious servants shall continually bless thee. Blessed be the Lord, who formed all; the living God, and everlasting King; for thine abundant mercy and kindness have ever been on thy servants. In Egypt didst thou begin to let *mankind* know that thou wast exceedingly exalted above all gods, when thou didst bring great judgments upon them, and upon their gods. When thou didst divide the Red sea, thy people saw thy great hand, and were afraid; thou didst lead thy people, to make thy name illustrious and to shew thy mighty power. Thou didst speak with them from heaven, the clouds also dropped water; thou didst know their journey through the wilderness, and waste land, where no man passed. Thou didst give thy people heavenly corn, flesh, *as plenty* as the dust, and water from the rock; thou didst drive out many nations and people, that they might inherit their land, and the labour of the people, that they might observe thy statutes and laws; for the words of the Lord are pure words; they were fed and delighted with a rich pasture, and they had streamlets of oil from the flinty rock. When they had rest, they built the holy city, and

כָּל־לָשׁוֹן׃ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ׃ וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ׃ וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ׃ וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד׃ כִּי־הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי־עַד תִּמְלוֹךְ בְּכָבוֹד׃ כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ ׀ יִמְלֹךְ לְעֹלָם וָעֶד׃ וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃

קַדִּישׁ יָתוֹם is said by an אָבֵל or mourner.

שִׁיר הַיִּחוּד לְיוֹם הַשַּׁבָּת׃

OR, GLORIFYING HYMN TO THE DEITY.

The Reader commences and the Congregation respond every alternate verse.

אָז בַּיּוֹם הַשְּׁבִיעִי נַחְתָּ׃ יוֹם הַשַּׁבָּת עַל כֵּן בֵּרַכְתָּ׃
וְעַל כָּל פּוֹעַל תְּהִלָּה עֲרוּכָה׃ חֲסִידֶיךָ בְּכָל עֵת יְבָרְכוּכָה׃
בָּרוּךְ יְיָ יוֹצֵר כֻּלָּם׃ אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם׃
כִּי מֵעוֹלָם עַל עֲבָדֶיךָ׃ רוֹב רַחֲמֶיךָ וַחֲסָדֶיךָ׃
וּבְמִצְרַיִם הַתְּלוּתָ׃ לְהוֹדִיעַ כִּי מְאֹד גָּעֲלִיתָ׃
עַל כָּל אֱלֹהִים בַּעֲשׂוֹת בָּהֶם׃ שְׁפָטִים גְּדֹלִים וּבֵאלֹהֵיהֶם׃
בְּבַקְעֲךָ יַם סוּף עַמְּךָ רָאוּ׃ הַיָּד הַגְּדוֹלָה וַיִּירָאוּ׃
נִהַגְתָּ עַמְּךָ לַעֲשׂוֹת לְךָ׃ שֵׁם תִּפְאֶרֶת לְהַרְאוֹת גָּדְלְךָ׃
וְדִבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם׃ וְגַם הֶעָבִים נָטְפוּ מָיִם׃
יָדַעְתָּ לֶכְתָּם בַּמִּדְבָּר׃ בְּאֶרֶץ צִיָּה אִישׁ לֹא עָבָר׃
תִּתְּנָה לְעַמְּךָ דְּגַן שָׁמַיִם׃ וְהֶעֱבַר שְׁאֵר וּמִצּוּר מָיִם׃
תְּגָרֵשׁ גּוֹיִם רַבִּים עַמִּים׃ יִירְשׁוּ אַרְצָם וַעֲמַל לְאֻמִּים׃
בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת׃ אִמְרוֹת יְיָ אֲמָרוֹת טְהוֹרוֹת׃
וַיִּתְעַדְּנוּ בְּמִרְעֶה שָׁמֵן׃ וּמֵחַלְמִישׁ צוּר פַּלְגֵי שָׁמֶן׃
בְּנוּחָם בָּנוּ עִיר קָדְשֶׁךָ׃ וַיְפָאֲרוּ בֵּית מִקְדָּשֶׁךָ׃

אמר רבי אלעזר Rabbi Eliazar, and Rabbi Chanina, say, that the wise men promote peace in the world, as it is said: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." * * * "Abundant peace have they who love thy law, and none shall obstruct them. May there be peace within thy wall, and tranquillity within thy palaces. For the sake of my brethren and friends, I will now say, Peace be within thee. For the sake of the house of the Lord, our God, will I seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace."

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like other families of the earth; neither hath he appointed our portion like theirs, nor our lot like their multitude; since we bend the knee and prostrate ourselves, and return thanks before the Supreme King of kings, the holy and blessed ONE! he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else."

על כן נקוה לך We, therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא· תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם: שֶׁנֶּאֱמַר וְכָל־בָּנַיִךְ לִמּוּדֵי יְיָ וְרַב שְׁלוֹם בָּנָיִךְ: אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ: שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא־שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה· שֶׁלֹּא־שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם· וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא· שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד· אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה־לְּךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ· לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן· לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ· לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ· יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי־לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע

white wine was substituted for it; salt of Sodom, the fourth part of a kab; and of a herb called Maaleh ashan, a small quantity. Rabbi Nathan saith, Also a small quantity of the amber of Jordan. If honey was mixed with it, it was profaned; and if it was deficient in any one of its ingredients, he was accounted to have incurred the penalty of death. Rabban Simeon, the son of Gamliel, saith, That the balm issues from an incision in the tree called balsamum. The soap of Carsina was to refine the onycha, (or cloves,) that it might have a handsome appearance; the wine of Cyprus was brought to soak the cloves, (or onycha,) therein, that it might become hard; and though another substance was proper for the purpose, yet it was not used, because it was not decent to bring it into the temple.

השיר שהלוים The following are the psalms which the Levites used to say daily in the temple. On the first day of the week, they said, "The earth and the fulness thereof, are the Lord's! the world, and they that dwell therein." On the second, they said, "Great is the Lord, and exceedingly praised in the city of our God, in the mountain of his holiness." On the third they said, "God standeth in the congregation of the mighty; he judgeth among the judges." On the fourth they said, "God of vengeance, Lord, O God of vengeance, shine forth." On the fifth they said, "Sing aloud unto the God of strength, and shout unto the God of Jacob." On the sixth, they said, "The Lord reigneth, clothed with majesty; the Lord hath clothed and girt himself with power; he hath also fixed the unalterable order of the universe." On the Sabbath, they said, "A psalm and song for the life to come; for the day that is a perfect Sabbath and a rest for everlasting life."

אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִוַּרְיָן עַתִּיק: מֶלַח סְדוֹמִית רֹבַע (הַקָּב) מַעֲלֶה עָשָׁן כָּל שֶׁהוּא: רַבִּי נָתָן אוֹמֵר אַף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא וְאִם נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ· אִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ חַיָּב מִיתָה: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף: בֹּרִית כַּרְשִׁינָה שֶׁשָּׁפִין בָּהּ אֶת הַצִּפֹּרֶן· כְּדֵי שֶׁתְּהֵא נָאָה: יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ אֶת הַצִּפֹּרֶן· כְּדֵי שֶׁתְּהֵא עַזָּה: וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בָּעֲזָרָה מִפְּנֵי הַכָּבוֹד:

הַשִּׁיר שֶׁהַלְוִיִּם הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים:

לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיוֹשְׁבֵי בָהּ:

בַּשֵּׁנִי הָיוּ אוֹמְרִים:

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ:

בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים:

אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפּוֹט:

בָּרְבִיעִי הָיוּ אוֹמְרִים: אֵל נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ:

בַּחֲמִישִׁי הָיוּ אוֹמְרִים:

הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב:

בַּשִּׁשִּׁי הָיוּ אוֹמְרִים: יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט:

בַּשַּׁבָּת הָיוּ אוֹמְרִים: מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא· לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years.

ושם "And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

אין כאלהינו There is none like our God; there is none like our Lord! there is none like our King; there is none like our Saviour. Who is like our God? Who is like our Lord? Who is like our King? Who is like our Saviour? We will give thanks unto our God; we will give thanks unto our Lord; we will give thanks unto our King; we will give thanks unto our Saviour. Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Saviour. Thou art our God! Thou Thou art our Lord! Thou art our King! Thou art our Saviour! Thou art he, before whom our fathers burnt the incense of spices.

פטום הקטרת The mixture of the perfume of incense was composed, of onycha, galbanum, frankincense, of each an equal weight, viz., seventy manehs: myrrh, cassia, spikenard, and saffron, of each an equal weight, sixteen manehs; costus, twelve manehs; the rind of an odoriferous tree, three manehs; cinnamon, nine manehs; soap of Carsina, nine kabs; wine of Cyprus, three seahs, and three kabs; and if Cyprus wine could not be had, strong

הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The Reader says קדיש תתקבל Vide page 72.

Then say the following

אֵין כֵּאלֹהֵינוּ · אֵין כַּאדוֹנֵינוּ · אֵין כְּמַלְכֵּנוּ · אֵין כְּמוֹשִׁיעֵנוּ: מִי כֵאלֹהֵינוּ · מִי כַאדוֹנֵינוּ · מִי כְמַלְכֵּנוּ · מִי כְמוֹשִׁיעֵנוּ: נוֹדֶה לֵאלֹהֵינוּ · נוֹדֶה לַאֲדוֹנֵינוּ · נוֹדֶה לְמַלְכֵּנוּ · נוֹדֶה לְמוֹשִׁיעֵנוּ: בָּרוּךְ אֱלֹהֵינוּ · בָּרוּךְ אֲדוֹנֵינוּ · בָּרוּךְ מַלְכֵּנוּ · בָּרוּךְ מוֹשִׁיעֵנוּ: אַתָּה הוּא אֱלֹהֵינוּ · אַתָּה הוּא אֲדוֹנֵינוּ · אַתָּה הוּא מַלְכֵּנוּ · אַתָּה הוּא מוֹשִׁיעֵנוּ: אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

פִּטּוּם הַקְּטֹרֶת הַצֳּרִי וְהַצִּפֹּרֶן וְהַחֶלְבְּנָה וְהַלְּבוֹנָה · מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה: מוֹר וּקְצִיעָה שִׁבֹּלֶת נֵרְדְּ וְכַרְכֹּם מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה · הַקֹּשְׁטְ שְׁנֵים עָשָׂר · וְקִלּוּפָה שְׁלֹשָׁה · וְקִנָּמוֹן תִּשְׁעָה · בֹּרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין · יֵין קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין תְּלָתָא · וְאִם

salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people, saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved

הָאֵל יְשׁוּעָתֵֽנוּ וְעֶזְרָתֵֽנוּ סֶֽלָה· בָּרוּךְ אַתָּה יְיָ הַטּוֹב
שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

Reader. אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ בָּרְכֵֽנוּ בַבְּרָכָה
הַמְשֻׁלֶּֽשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּֽךָ
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶֽׁךָ כָּאָמוּר:
יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶֽךָ: יָאֵר יְיָ פָּנָיו אֵלֶֽיךָ וִיחֻנֶּֽךָּ: יִשָּׂא יְיָ פָּנָיו
אֵלֶֽיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶֽסֶד וְרַחֲמִים עָלֵֽינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמֶּֽךָ· בָּרְכֵֽנוּ אָבִֽינוּ כֻּלָּֽנוּ כְּאֶחָד בְּאוֹר פָּנֶֽיךָ כִּי
בְאוֹר פָּנֶֽיךָ נָתַֽתָּ לָּֽנוּ יְיָ אֱלֹהֵֽינוּ תּוֹרַת חַיִּים וְאַֽהֲבַת חֶֽסֶד
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶֽיךָ לְבָרֵךְ אֶת־
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶֽךָ:

During the Ten Days of Penance add בספר.

בְּסֵֽפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב
לְפָנֶֽיךָ אֲנַֽחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם·
בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה
וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח
לִבִּי בְּתוֹרָתֶֽךָ וּבְמִצְוֹתֶֽיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים
עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם·
עֲשֵׂה לְמַֽעַן שְׁמֶֽךָ· עֲשֵׂה לְמַֽעַן יְמִינֶֽךָ· עֲשֵׂה לְמַֽעַן
קְדֻשָּׁתֶֽךָ· עֲשֵׂה לְמַֽעַן תּוֹרָתֶֽךָ· לְמַֽעַן יֵחָלְצוּן יְדִידֶֽיךָ

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם· וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ· וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים· בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ· שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ· אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ· עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם· הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ· עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת:

On חנכה *and* פורים *say* על הנסים *Vide page 50.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penance add

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת

Sabbath-day, two sheep of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, besides the continual burnt-offering, and its drink-offering."

ישמחו They who observe the Sabbath and call it a delight, the people who sanctify the seventh day, shall rejoice in thy kingdom; they shall all be satisfied and delighted with thy goodness; for thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, a memorial of the work of creation.

אלהינו Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts, to serve thee in truth; and cause us, O Lord! our God, to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifieth the Sabbath.

parts of an ephah of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, besides the continual burnt-offering, and its drink-offering.

ובראשי "And on the beginning of your months, ye shall offer a burnt-offering unto the Lord, two young bullocks, and one ram, seven sheep of the first year without blemish." And the meat-offering thereof, and the drink-offering thereof, as there expressed; three-tenth parts for a bull; two-tenth parts for the ram; and a tenth part for every sheep, and wine according to the drink-offering thereof; a kid for an atonement, and the two continual offerings according to their institution.

ישמחו They who observe the Sabbath, and call it a delight, the people who sanctify the seventh day shall rejoice in thy kingdom; they shall all be satisfied and delighted with thy goodness; for thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, a memorial of the work of creation.

אלהינו Our God, and the God of our fathers, accept our day of rest, and renew for us, on this Sabbath-day, this month for good, and for a blessing, joy and gladness; salvation and comfort; maintenance, and sustenance; life and peace; pardon of sin and forgiveness of iniquity; [in a leap year, add, and for the atonement of transgressions.] For thou hast chosen thy people Israel above all nations, and thy holy Sabbath hast thou made known unto them, and hast appointed them to observe the statutes of the beginning of the months. Blessed art thou, O Lord! who sanctifiest the Sabbath, and Israel, and the beginning of the months.

On שַׁבָּת Say,

שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ וּבַשְּׁבִיעִי רָצִיתָ־בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ · זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ · וְיָנוּחוּ־בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת׃

On רֹאשׁ חֹדֶשׁ Say,

סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַייָ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִים כְּהִלְכָתָם׃

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם מְקַדְּשֵׁי שְׁבִיעִי · כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ · וּבַשְּׁבִיעִי רָצִיתָ־בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ · זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ וְחַדֵּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה · לְשָׂשׂוֹן וּלְשִׂמְחָה · לִישׁוּעָה וּלְנֶחָמָה · לְפַרְנָסָה וּלְכַלְכָּלָה · לְחַיִּים וּלְשָׁלוֹם · לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (If it is a leap year say וּלְכַפָּרַת פָּשַׁע)׃ כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל הָאֻמּוֹת וְשַׁבַּת קָדְשְׁךָ לָהֶם הוֹדַעְתָּ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים׃

תכנת שבת Thou hast established the Sabbath, and favourably accepted its offerings, and commanded its particulars duties, and the order of its drink-offerings. They who delight in it shall inherit everlasting glory; they who enjoy it shall merit eternal life; and also they who love its ordinances have chosen greatness. Already at Mount Sinai, were they commanded concerning it; and thou, O Lord, our God! didst command us to offer thereon the additional sacrifice of the Sabbath, according to its proper form. O may it be acceptable in thy presence, O Lord our God! to conduct us with joy to our own land, and to plant us in our own borders; that we may there prepare in thy presence the offerings of our duty; even the continual offerings according to their order; and the additional offerings according to their institution; and the additional sacrifice on this Sabbath-day, will we prepare and offer before thee with fervent love, according to the command of thy will, as thou hast commanded in thy law, delivered by the hands of thy servant Moses, as it is said: "And on the

אתה יצרת Thou hast formed thy world of old, and completed thy work on the seventh day. Thou hast loved us, favoured us, and exalted us above all languages; and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name. In love hast thou also given us, O Lord, our God! Sabbaths for rest, and the beginning of months for atonement. And because we have sinned against thee, both we and our fathers, our city hath been made desolate, and our sanctuary laid waste; our honour carried captive, and the divine glory removed from our holy temple, the house of our life; so that we are unable to perform the offerings of our duty, in the house which thou hast chosen, even in the great and holy house, which is called by thy name, because of the hand which hath been stretched out against thy sanctuary. May it be acceptable in thy presence, O Lord our God, and God of our fathers! to conduct us with joy unto our own land, and to plant us in our own borders, that we may there, in thy presence, perform the offerings enjoined us; the continual offerings according to their order, and the additional offerings according to their institution. The additional offerings of this day of rest, and of this first day of the month, will we also prepare and offer before thee in fervent love, as thou wast pleased to command, and as thou hast written concerning us in thy law, delivered by the hand of thy servant Moses, as is said.

וביום השבת And on the Sabbath-day, two sheep of the first year without blemish, and two-tenth

On שַׁבָּת Say,

תִּכַּנְתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ· צִוִּיתָ פֵּרוּשֶׁיהָ עִם סִדּוּרֵי נְסָכֶיהָ· מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּ· טוֹעֲמֶיהָ חַיִּים זָכוּ· וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ· אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ· וַתְּצַוֵּנוּ יְיָ אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי· יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ· וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ· תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם· וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר: וּבְיוֹם הַשַּׁבָּת

On רֹאשׁ חֹדֶשׁ Say,

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ· וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה· וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וַאֲבוֹתֵינוּ חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וְגָלָה יְקָרֵנוּ וְנִטַּל כָּבוֹד מִבֵּית חַיֵּינוּ· וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד הַשְּׁלוּחָה בְּמִקְדָּשֶׁךָ· יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם רֹאשׁ הַחֹדֶשׁ נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

נעריצך *Reader.* We will reverence thee and sanctify thee, as in the assembly of adoring holy seraphim, who sanctify thy name in the sanctuary, as it is written by the hand of thy prophet: "And one cried unto another, and said:—

קדוש *Cong. and Reader.* Holy, holy, holy is the Lord of Hosts! the whole earth is full of his glory."

כבודו *Reader.* His glory filleth the universe and his servants ask one of another, Where is the place of his glory? While those angels who are opposite to them bless and say,

ברוך כבוד *Cong. and Reader.* "Blessed be the glory of the Lord, from the place of his residence."

ממקומו *Reader.* From the place of his residence, may he regard with mercy, and be gracious unto the people, who continually, twice every day, proclaim morning and evening, the unity of his name, with fervent love, saying, "Hear O Israel," *Cong. and Reader.* "Hear, O Israel! the Lord our God, the Lord is ONE."

אחד הוא *Reader.* The ONE is our God, he is our Father, he is our King, he is our Saviour, and he will, through his infinite mercy, cause us to hear a second time in the presence of all living, "I will be your God." *Cong. and Reader.* "I am the Lord your God." *Reader.* And in thy holy word it is written, saying, *Cong.* The Lord shall reign for ever; even thy God, O Zion, unto all generations. Hallelujah.

לדור *Reader.* Throughout all generations will we declare thy greatness, and for ever, and to all eternity, will we sanctify thine holiness; and thy praise, O our God! shall never depart from our mouth; for thou art an omnipotent King! great and holy. Blessed art thou, O Lord! holy God!

(During the ten days of Penance say, Holy King!)

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God! (*During the ten days of Penance say,* Holy King!)

אדיר אדרנו Our Lord, and most mighty God, how excellent is thy name in all the earth. The Eternal shall be king over all the earth: in that day the Lord alone shall be acknowledged, and his name shall also be one.

During the ten days of Penance add מִי־כָמוֹךָ·

מִי־כָמוֹךָ אַב־הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים · בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

When the Reader repeats the שְׁמוֹנֶה עֶשְׂרֵה*, the following* קְדוּשָּׁה *is added.*

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ · כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ כַּכָּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר *Cong.* קָדוֹשׁ׀

קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Reader. כְּבוֹדוֹ מָלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ · לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

Cong. and Reader. בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבוֹקֶר בְּכָל יוֹם תָּמִיד פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Cong. and Reader. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ· וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חַי לִהְיוֹת לָכֶם לֵאלֹהִים: *Cong. and Reader.* אֲנִי יְיָ אֱלֹהֵיכֶם: *

Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of penance say הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה·

בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of Penance say הַמֶּלֶךְ הַקָּדוֹשׁ *instead of* הָאֵל הַקָּדוֹשׁ

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* *On* יָמִים טוֹבִים *add this by* אֱלֹהֵיכֶם.

(On the Holidays.) אַדִּיר אַדִּירֵנוּ יְיָ אֲדוֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

ובנחה יאמר And when the ark rested, he said, "Restore tranquillity to the many thousands of Israel. Arise, O Lord! unto thy resting-place, thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. For a good instruction I have given you; forsake ye not my law. It is a tree of life to those who lay hold on it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Cause thou us, O Lord! to return unto thee, and we shall return; renew our days as of old."

ADDITIONAL SERVICE FOR THE SABBATH.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

As the Law is put into the Ark say this—

וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבֲבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה יְהוָה לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם: הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

The Reader says Kaddish see page 86.

תפלת מוסף לשבת

For מוּסָף said on Festivals, and the Intermediate Sabbaths of Festivals, see שָׁלוֹשׁ רְגָלִים prayers, page 318.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה ׃

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ ׃

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה ׃

and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

יהללו "Let them praise the name of the Lord! for his name alone is exalted."

הודו "His glory is above the earth and the heavens; he will also exalt the horn of his people, the praise of all saints; even the children of Israel, a people near unto him. Hallelujah.

מזמור לדוד A PSALM OF DAVID. Ascribe unto the Lord, O ye sons of the mighty! ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due to his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon many waters. The God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon. He also maketh them skip like a calf; the mountains of Lebanon and Shiryon, like a young Reëm. The voice of the Lord splitteth flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests; and in his temple every thing speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

לדוד מזמור A PSALM OF DAVID.—The earth and the fullness thereof, are the Lord's. the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of glory enters in. Who is the King of glory? The Lord, strong and powerful; the Lord mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

On returning the Law to the Ark, the Reader says—

יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ:

While the Reader says יְהַלְלוּ *the Congregation say the following.*

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּיָהּ:

On שַׁבָּת say מִזְמוֹר לְדָוִד

Ps. xxix. מִזְמוֹר לְדָוִד הָבוּ לַיהוָֹה בְּנֵי אֵלִים הָבוּ לַיהוָֹה כָּבוֹד וָעֹז: הָבוּ לַיהוָֹה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָֹה בְּהַדְרַת־קֹדֶשׁ: קוֹל יְהוָֹה עַל הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָֹה עַל־מַיִם רַבִּים: קוֹל־יְהוָֹה בַּכֹּחַ קוֹל יְהוָֹה בֶּהָדָר: קוֹל יְהוָֹה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָֹה אֶת־אַרְזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים: קוֹל יְהוָֹה חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל יְהוָֹה יָחִיל מִדְבָּר יָחִיל יְהוָֹה מִדְבַּר קָדֵשׁ: קוֹל יְהוָֹה יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד: יְהוָֹה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָֹה מֶלֶךְ לְעוֹלָם: יְהוָֹה עֹז לְעַמּוֹ יִתֵּן יְהוָֹה יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

On יוֹם טוֹב (if happening in the week say this לְדָוִד מִזְמוֹר.

Ps. xxiv. לְדָוִד מִזְמוֹר לַיהוָֹה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר־יְהוָֹה וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְהוָֹה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי־זֶה מֶלֶךְ הַכָּבוֹד יְהוָֹה עִזּוּז וְגִבּוֹר יְהוָֹה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוָֹה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

God? make known among the nations before our eyes, the vengeance of the blood of thy servants that hath been shed." And it is said, "For the avenger of blood will remember them, and not forget the cry of the oppressed." And it is said, "He will judge the nations, those that are filled with dead bodies; he crusheth the head in the wide country, so that they can drink as from a stream by the way, wherefore the other may raise his head."

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM CXLV.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thine abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near to those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry,

הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם · יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ · נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ: וְאוֹמֵר כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא שָׁכַח צַעֲקַת עֲנָוִים: וְאוֹמֵר יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה: מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל כֵּן יָרִים רֹאשׁ:

Then say the following:—

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:

אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֱׁיְיָ אֱלֹהָיו:

Ps. CXLV. תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר: דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ: חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד: טוֹב־יְיָ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר: סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע

The Congregation and Reader then say—

יחדשהו May the holy blessed One renew it unto us, and all his people, the house of Israel, to life and peace, to joy and gladness, to salvation and comfort; and let us say, Amen.

Say "Happy is," in the succeding page, when "O may the most merciful Father," is omitted.

On the following Sabbaths "O may the most merciful Father," is not said:—on the Sabbath when Roth Hodesh is proclaimed, excepting during the days of counting the Omer, (from Passover till the Feast of Weeks,) at a circumcision, and when a Bridegroom is present during the seven days after his marriage. It is also omitted on those days when the Propitiatory Prayers are not said.

אב הרחמים O may the most merciful Father, who dwelleth on high, in his mighty mercy think of the pious, upright, and perfect of all the holy congregations, who willingly offered their life for the sanctification of the Holy Name; those who were lovely and amiable in their life-time, and were not separated (from their faith) in their death; they were swifter than eagles and stronger than lions, to perform the will of their Creator, and the desire of their rock. May God remember them for good, among the rest of the righteous of the world; and may he, before our own eyes avenge on our enemies the blood of his servants that hath been shed; as it is written in the law of Moses, the man of God. "Speak, O ye nations, the praises of his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries! and will forgive his land and his people." And by the hands of thy servants, the prophets, it is written, saying, I will avenge the blood which I have not yet avenged; for I am the Lord, who dwelleth in Zion. And in the holy writings it is said. "Wherefore should the nations say, Where is their

The Congregation and Reader then say—

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל · לְחַיִּים וּלְשָׁלוֹם · לְשָׂשׂוֹן וּלְשִׂמְחָה · לִישׁוּעָה וּלְנֶחָמָה · וְנֹאמַר אָמֵן׃

Say אַשְׁרֵי in the succeeding page, when אַב הָרַחֲמִים is omitted.

On the following Sabbaths אַב הָרַחֲמִים is not said:—on the שַׁבָּת when רֹאשׁ חֹדֶשׁ is proclaimed, excepting during the יְמֵי הַסְפִירָה (from פֶּסַח till שָׁבֻעוֹת), בְּרִית מִילָה (or circumcision,) and when a חָתָן is present during the seven days after his marriage. It is also ommitted on those days when תְּחִנָּה is not said.

אַב הָרַחֲמִים שׁוֹכֵן מְרוֹמִים · בְּרַחֲמָיו הָעֲצוּמִים · הוּא יִפְקוֹד בְּרַחֲמִים · הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים · קְהִלּוֹת הַקֹּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קְדֻשַּׁת הַשֵּׁם הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ · מִנְּשָׁרִים קַלּוּ וּמֵאֲרָיוֹת גָּבֵרוּ · לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֵפֶץ צוּרָם · יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה · עִם שְׁאָר צַדִּיקֵי עוֹלָם · וְיִנְקוֹם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ כַּכָּתוּב בְּתוֹרַת משֶׁה אִישׁ הָאֱלֹהִים · הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ׃ וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים · כָּתוּב לֵאמֹר׃ וְנִקֵּיתִי דָּמָם לֹא נִקֵּיתִי · וַיָי שֹׁכֵן בְּצִיּוֹן׃ וּבְכִתְבֵי הַקֹּדֶשׁ נֶאֱמַר · לָמָּה יֹאמְרוּ

On the Sabbath preceding the First day of the month, it is customary to announce in the Synagogue on which day Roth Hodesh happens; previous to which the Congregation say, "May it be acceptable."

יהי רצון May it be acceptable in thy presence O Lord our God, and God of our fathers, that thou wilt graciously renew unto us the coming month for happiness and blessing, and grant us long life, a life of peace, a life of happiness, a life of blessing, a life of ample support, a life of continued vigour, a life which may be full of the fear of heaven, and dread of sin, a life in which there may not be any shame and disgrace, a life of riches and honour, a life in which we may possess the love for the law and fear of heaven, a life in which the desires of our hearts may be fulfilled for good. Amen, Selah.

The Reader takes the Roll of the Law and says the following—

מי שעשה נסים May he who performed miracles for our ancestors, and redeemed them from bondage to freedom, also redeem us speedily, and gather our dispersed from the four corners of the earth, into one union of all Israel; and let us say, Amen.

The Reader then says—

ראש חדש *(Naming the month)* will be on *(Naming the Day,)* and may it come to us and all Israel for peace.

On the Sabbath preceding רֹאשׁ חֹדֶשׁ (or the first of the month), it is customary to announce in the Synagogue on which day רֹאשׁ חֹדֶשׁ happens; previous to which the Congregation say יְהִי רָצוֹן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה וְתִתֶּן לָנוּ חַיִּים אֲרוּכִים חַיִּים שֶׁל שָׁלוֹם חַיִּים שֶׁל טוֹבָה חַיִּים שֶׁל בְּרָכָה חַיִּים שֶׁל פַּרְנָסָה חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד חַיִּים שֶׁתְּהֵא בָנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם חַיִּים שֶׁיִּמָּלְאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה אָמֵן סֶלָה׃

The Reader takes the סֵפֶר תּוֹרָה and says the following—

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת · הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב וִיקַבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ · חֲבֵרִים כָּל־יִשְׂרָאֵל וְנֹאמַר אָמֵן׃

The Reader then says—

רֹאשׁ חֹדֶשׁ (naming the month) יִהְיֶה בַּיּוֹם (naming the day) הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה׃

The following is chanted by the Reader in every Congregation, in accordance with the direction of our sages, namely,—To pray for the peace and tranquillity of the Sovereign and Country where we reside.

הנותן תשועה May he who dispenseth salvation unto kings, and dominion unto princes, whose kingdom is an everlasting kingdom, who delivereth his servant David from the destructive sword, who maketh a way in the sea, and a path through the mighty waters; may he bless, preserve, guard, assist, exalt, and highly aggrandize our Sovereign Lady Queen VICTORIA, ALBERT EDWARD, PRINCE OF WALES, the PRINCESS OF WALES, and all the ROYAL FAMILY. May the supreme King of Kings, through his infinite mercy preserve them, and grant them life, and deliver them from all manner of trouble and danger. Subdue nations under her feet, cause her enemies to fall before her, and cause her to prosper in all her undertakings. May the supreme King of kings exalt, and highly aggrandize her, and grant her long and prosperously to reign. May the supreme King of kings, through his infinite mercy, incline her heart, and the hearts of her counsellors and nobles with benevolence towards us and all Israel. In her days and in ours may Judah be saved, and Israel dwell in safety; and may the redeemer come unto Zion: may this be his gracious will, and let us say, Amen.

The following is chanted by the Reader in every Congregation, in accordance with the direction of our sages, namely,—To pray for the peace and tranquillity of the Sovereign and Country where we reside.

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים · וּמֶמְשָׁלָה לַנְּסִיכִים · מַלְכוּתוֹ מַלְכוּת כָּל־עוֹלָמִים · הַפּוֹצֶה אֶת דָּוִד עַבְדּוֹ מֵחֶרֶב רָעָה · הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה · הוּא יְבָרֵךְ וְיִשְׁמוֹר וְיִנְצוֹר וְיַעֲזוֹר וִירוֹמֵם וִיגַדֵּל וִינַשֵּׂא לְמַעְלָה

Our Sovereign Lady QUEEN VICTORIA, ALBERT EDWARD, PRINCE of WALES, the PRINCESS of WALES, and all the ROYAL FAMILY

יָרוּם הוֹדָם : מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יְחַיֶּהָ וְיִשְׁמְרֶהָ וּמִכָּל צָרָה וְיָגוֹן וָנֶזֶק יַצִּילֶהָ וְיַדְבֵּר עַמִּים תַּחַת רַגְלֶיהָ וְיַפִּיל שׂוֹנְאֶיהָ לְפָנֶיהָ וּבְכֹל אֲשֶׁר תִּפְנֶה תַּצְלִיחַ · מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלִבָּהּ וּבְלֵב כָּל יוֹעֲצֶיהָ וְשָׂרֶיהָ רַחֲמָנוּת לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל · בְּיָמֶיהָ וּבְיָמֵינוּ תִּוָּשַׁע יְהוּדָה · וְיִשְׂרָאֵל יִשְׁכּוֹן לָבֶטַח וּבָא לְצִיּוֹן גּוֹאֵל · וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן :

When prayers are not said with the Congregation the following יקום פורקן and מי שברך are ommitted.

יקום פורקן O may redemption proceed from heaven attended with grace, kindness, and mercy, long life, affluence, heavenly assistance, bodily health, and high enlightenment; living and healthful children, a posterity that shall not cease nor relax from the study of the words of the law, to all this holy congregation, both the great, and small, women and children. May the Sovereign of the universe bless you, prolong your life, increase your days, and give length to your years. O may you be redeemed and delivered from all trouble and evil occurrences; and may the Lord of heaven be your support at all times and seasons; and let us say, Amen.

מי שברך May he who blessed our ancestors, Abraham, Isaac and Jacob, bless this holy congregation, with all other holy congregations; them, their wives, sons, and daughters, and all belonging unto them; those who unite in support of synagogues for prayer, as also those who come therein to pray; those who provide them with lights to light them, and wine for Kiddush and Habdalah, and who give bread to the traveller, and charity to the poor; and all those who faithfully busy themselves with the public affairs of the congregation. May the holy blessed God give them their reward, and remove from them all sickness, send a cure to all their body, pardon all their iniquity, and send blessing and prosperity in all the works of their hands, and of all Israel, their brethren, and let us say, Amen.

When prayers are not said with the Congregation the following יְקוּם פֻּרְקָן *and* מִי שֶׁבֵּרַךְ *are omitted.*

יְקוּם פֻּרְקָן מִן שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסִיַּעְתָּא דִשְׁמַיָּא וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעַלְיָא: זַרְעָא חַיָּא וְקַיָּמָא · זַרְעָא דִּי לָא יִפְסוּק וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא: לְכָל קְהָלָא קַדִּישָׁא הָדֵין· רַבְרְבַיָּא עִם זְעֵירַיָּא · טַפְלָא וּנְשַׁיָּא · מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן יַפִּישׁ חַיֵּיכוֹן וְיַסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָה לִשְׁנֵיכוֹן · וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין · מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּכוֹן · כָּל זְמַן וְעִדָּן · וְנֹאמַר אָמֵן:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה · עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ · הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל־אֲשֶׁר־לָהֶם · וּמִי שֶׁמְּיַחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה · וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה · וּפַת לָאוֹרְחִים וּצְדָקָה לָעֲנִיִּים וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְנֹאמַר אָמֵן:

On יום כפורים or the Day of Atonement say this.

על התורה For the sake of the law, the sacrifices, the prophets, [*on the sabbath, say*, and the sabbath-day,] and this day of atonement, which thou hast given unto us, O Lord, our God, for *a day of* sanctification and rest, forgiveness, pardon, and remission, for honour and glory; for all which O Lord, our God, we thank and praise thee; blessed be thy name in the mouth of every living creature, continually, and for evermore; for thy word, O our King, is true, and permanent for ever. Blessed art thou, O Lord, King of the whole earth, who sanctifiest *on the sabbath, say*, the sabbath, and] Israel, and the day of atonement.

The Reader and Congregation say the following.

יקום פורקן O may redemption proceed from heaven, *attended* with grace, kindness, and mercy, long life, affluence, heavenly assistance, bodily health, and wisdom; living and healthful children, a posterity that shall not cease nor relax from the words of the law, to the teachers and rabbins of the holy society, which are in the land of Israel, and the land of Babylon, the principal orators, the chiefs of the captivity, the heads of the colleges, the judges of the gates, their disciples, and the disciples of their disciples, and all who are employed in the study of the law: may the Sovereign of the universe bless them, preserve their life increase their days, and prolong their years. O may he redeem and deliver them from all trouble and evil occurrences; may the Lord of heaven be their support at all times and seasons, and let us say, Amen.

On יוֹם הַכִּפֻּרִים *or the Day of Atonement say this.*

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם השבת הזה ויום הַכִּפֻּרִים הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לקדושה ולמנוחה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה · לְכָבוֹד וּלְתִפְאָרֶת׃ עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד · בָּרוּךְ אַתָּה יְיָ מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל ומעביר אשמותינו בכל שנה ושנה מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים׃

The Reader and Congregation say the following.

יְקוּם פֻּרְקָן מִן שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסִיַּעְתָּא דִשְׁמַיָּא וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעַלְיָא׃ זַרְעָא חַיָּא וְקַיָּמָא · זַרְעָא דִּי לָא יִפְסוּק וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא׃ לְמָרָנָן וְרַבָּנָן חֲבוּרָתָא קַדִּישָׁתָא · דִּי בְאַרְעָא דְיִשְׂרָאֵל וְדִי בְּבָבֶל · לְרֵישֵׁי כַלֵּי וּלְרֵישֵׁי גַלְוָתָא וּלְרֵישֵׁי מְתִיבָתָא וּלְדַיָּנֵי דִי בָבָא׃ לְכָל־תַּלְמִידֵיהוֹן וּלְכָל־תַּלְמִידֵי תַלְמִידֵיהוֹן וּלְכָל מָן־דְּעָסְקִין בְּאוֹרַיְתָא · מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְהוֹן יַפִּישׁ חַיֵּיהוֹן וְיַסְגֵּא יוֹמֵיהוֹן וְיִתֵּן אַרְכָה לִשְׁנֵיהוֹן · וְיִתְפָּרְקוּן וְיִשְׁתֵּזְבוּן מִן כָּל עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּהוֹן כָּל־זְמַן וְעִדָּן וְנֹאמַר אָמֵן׃

for all this, O Lord, our God! do we make acknowledgement unto thee, and bless thee. Continually blessed be thy name by the mouth of all living for ever. Blessed art thou, O Lord! sanctifier of the sabbath.

On New Year's Day say as follows:—

על התורה For the sake of the law, the sacrifices, the prophets, [*on the sabbath say*, and the sabbath day,] and this day of memorial which thou hast given unto us, O Lord, our God, for *a day of* [*on the sabbath say*, sanctification and rest], honour and glory; for all which, O Lord, our God, we thank and praise thee; blessed be thy name in the mouth of every living creature, continually, and for ever more; for thy word, O our King, is true, and permanent for ever. Blessed art thou, O Lord, King of the whole earth, who sanctifiest [*on the sabbath, say* the sabbath, and] Israel, and the day of memorial.

On Passover, the Feast of Weeks, Tabernacles, and also on the Sabbath of the Intermediate Days of Tabernacles, say this "For the sake of thy Law." instead of the foregoing one.

על התורה For the sake of the law, the sacrifices, the prophets, [*on the sabbath say*, and the sabbath-day,] and this day, [*On Passover say*, of the feast of Passover] [*On the Feast of Weeks say*, of the Feast of Weeks.] [*On Tabernacles say*, of the Feast of Tabernacles.] [*On the eighth day of the Feast of Tabernacles say*, This eighth day of the Feast of Solemn Assembly,] which thou hast given unto us, O Lord, our God! [*On the sabbath say*, for a day of sanctification and rest,] joy and gladness for honour and glory: for all which, O Lord, our God! we thank and praise thee: blessed be thy name in the mouth of every living creature continually, and for evermore; for thy word O our King! is true, and permanent for ever. Blessed art thou, O Lord! King of the whole earth, who sanctifieth [*On the sabbath say* the sabbath, and] Israel, and the seasons.

לְכָבוֹד וּלְתִפְאָרֶת׃ עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת׃

When any of the festivals are on שבת *add those words (in the three following* על התורה*) which are not pointed.*

On פֶּסַח, שְׁבֻעוֹת, *and* סֻכּוֹת *also on* שַׁבַּת חוֹל הַמּוֹעֵד דְסֻכּוֹת *say this* עַל הַתּוֹרָה *instead of the foregoing one.*

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם השבת הזה *on* פסח *say* חַג הַמַּצּוֹת הַזֶּה *on* שבועות *say* חַג הַשָּׁבֻעוֹת הַזֶּה *on* סוכות *say* חַג הַסֻּכּוֹת הַזֶּה *on* שמיני עצרת *and* שמחת תורה *say* הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לקדושה ולמנוחה לְשָׂשׂוֹן וּלְשִׂמְחָה לְכָבוֹד וּלְתִפְאָרֶת׃ עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְהַזְּמַנִּים׃

On רֹאשׁ הַשָּׁנָה *or, New Year's Day say this.*

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם השבת הזה ויום הַזִּכָּרוֹן הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לקדושה ולמנוחה לְכָבוֹד וּלְתִפְאָרֶת׃ עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד׃ וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד׃ בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ השבת ו יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן׃

A portion of the prophets termed הפטרה is then read by a person called for that purpose, previous to which say the following:—

ברוך אתה Blessed art thou, O Lord, our God; King of the universe; who hath chosen good prophets, and delighted in their words, which were delivered in truth. Blessed art thou, O Lord! who hath chosen the law his servant Moses, his people Israel, and the true and righteous prophets

After the הפטרה say the following:—

ברוך אתה Blessed art thou, O Lord, our God, King of the universe! former of all the worlds, who *is* righteous in all generations: the faithful God, who promiseth and performeth: speaketh and accomplisheth: for all his words *are* true and just. Faithful art thou, O Lord, our God; and thy words are faithful: for not one of thy words shall return back without being fulfilled: for thou, O God! *art* a faithful and merciful King. Blessed art thou, O Lord! the God, who is faithful in all his words.

רחם על ציון O have compassion upon Zion, for it is the dwelling of our life; and speedily in our days, save the afflicted soul. Blessed art thou, O Lord! who wilt cause Zion to rejoice with her children.

שמחנו יי אלהינו O Lord, our God! cause us to rejoice in thy servant Elijah, the prophet, and in the kingdom of the house of David, thine anointed. May he come speedily, and gladden our hearts. Suffer no stranger to sit on his throne, nor let any other again inherit his glory: for by thy holy name, hast thou sworn unto him, that his lamp should never be extinguished. Blessed art thou, O Lord! the Shield of David.

על התורה For the law, for the worship, for the prophets, and for the holy sabbath, which thou, O Lord, our God! hath bestowed on us for sanctity, rest, honour, and glory;

A portion of the prophets termed הפטורה *is then read by a person called for that purpose, previous to which say the following:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת: בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

After the הפטרה *say the following:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ׃ בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ׃ כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה

The person saying the blessing repeats the same and continues—

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, O Lord! who hast given the law.

After the portion is read he says—

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast given us the law of truth, and planted eternal life within us. Blessed art thou, O Lord! who hath given the law.

Persons returning in safety from travelling by sea or land; persons recovering from sickness, or freed from imprisonment, add the following after the above blessing.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who bestowest benefits on the undeserving, for on me hast thou bestowed all good.

The Congregation respond—

מי שגמ׳ ך May he who bestoweth on thee all good, farther bestow the like on thee for ever. Selah.

When a Lad has been called to the Law on the day of his בר מצוה or Confirmation (which is when he is 13 years and one day old.) the father says.

ברוך Blessed be he who hath released me from the responsibility of this one's acts.

The Roll of the Law is held up, and the Congregation while observing it, say the following—

וזאת התורה "And this is the law which Moses set before the children of Israel," by the command of the Lord through the hand of Moses. "It is a tree of life, to those who lay hold on it, and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand, and in its left are riches and honour. The Lord was pleased for his own righteousness' sake to magnify the law and to adorn it."

The person saying the blessing repeats the same and continues—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ׃ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

After the portion is read he says—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ׃ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

Persons returning in safety from travelling by sea or land; persons recovering from sickness, or freed from imprisonment, add the following after the above blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיָּבִים (נ״א לְרָעִים) טוֹבוֹת שֶׁגְּמָלַנִי כָּל־טוּב׃

The Congregation respond—

מִי שֶׁגְּמָלְךָ כָּל טוּב הוּא יִגְמָלְךָ כָּל טוּב סֶלָה׃

When a Lad has been called to the Law on the day of his בַּר מִצְוָה *or Confirmation (which is when he is 13 years and one day old) the father says.*

בָּרוּךְ שֶׁפְּטָרַנִי מֵעָנְשׁוֹ שֶׁלָּזֶה׃

The Roll of the Law is held up, and the Congregation while observing it, say the following—

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה׃ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

אב הרחמים O may the merciful Father have compassion on the people who have been upheld by him; remember the covenant of the patriarchs, deliver our souls from evil occurrences, and remove the inclination for evil from those who have been borne aloft by him on eagles' wings; and grant us graciously an escape to everlasting, and fulfil our desires in the full measure of salvation and mercy.

The Manuscript of the Pentateuch being placed on the reading desk the Reader unrolling it repeats the following—

ויעזור O may he help, shield, and save all those that trust in him; and let us say, Amen. All of ye ascribe greatness unto God, and render honour unto the law, and let the priest come forward for the reading of the law *(here the person is called by the name who is to ascend the Reading Desk to hear the Law read.)* Blessed be he who hath given the law to his people Israel, in his holiness. "The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is tried; he is a shield to all those who trust in him."

The Congregation respond—

ואתם הדבקים "But ye that did cleave unto the Lord your God, are alive, every one of you, this day."

He who is called to the Law says the following Blessing before the Reader commences.

ברכו Bless ye the Lord, who is ever blessed

After the portion is read he says—

ברוך יי המברך Blessed be the Lord, who is blessed for evermore.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים וְיִזְכּוֹר בְּרִית אֵתָנִים וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנְּשׂוּאִים וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים׃

The Manuscript of the Pentateuch being placed on the reading desk, the Reader unrolling it repeats the following—

וְיַעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן׃ הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה כֹּהֵן קְרָב · יַעֲמוֹד

Here the person is called by the name who is to ascend the Reading Desk to hear the Law read.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ׃ תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יי נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃ פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם׃ יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃ הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְיָ צְרוּפָה מָגֵן הוּא לְכֹל הַחֹסִים בּוֹ׃

The Congregation respond—

וְאַתֶּם הַדְּבֵקִים בַּייָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

He who is called to the Law says the following Blessing before the Reader commences.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation answer—

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

The Reader takes the ספר תורה, and the following is said as directed.

שמע ישראל Hear, O Israel, the Lord is our God, the Lord is ONE.

אחד אלהינו Our God is ONE; our Lord is great; holy and tremendous is his name.

גדלו "O magnify the Lord with me, and let us together extol his name."

While the Reader says גדלו the Congregation say the following.

לך יי הגדלה "Thine, O Lord! are the greatness, power, and glory, victory and majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Extol ye the Lord, our God! and bow down at his footstool, for he is holy. Extol ye the Lord our God, and worship at his holy mount, for the Lord our God is holy."

על הכל Above all, let be extolled, hallowed, praised, glorified, magnified, and exalted, the name of the Supreme King of kings, the holy and blessed God, in both the worlds which he hath created, even this, and the future world, according to his will, the desire of those who fear him, and the desire of all the house of Israel. Thou art the Rock of all the worlds! the Lord of all creatures! and the God of all souls! who resideth in the wide-extended height, and dwelleth in the heaven of heavens; whose holiness is above the holy creatures, and whose holiness is above the throne of glory. And so then may thy name be sanctified through us, O Lord, our God! in the sight of all living, and we will sing a new song in thy presence, as it is written: "Sing unto God, sing praises to his name; extol him who rideth upon the heavens; the Everlasting One is his name, and rejoice before him." And we shall see him eye to eye, when he returneth to his habitation, as it is written: "For eye to eye shall they see when the Lord returneth to Zion." And it is said: "And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord hath spoken it."

The Reader takes the ספר תורה*, and the following is said as directed*

Reader & Cong. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

Read. & Cong. אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ׃

The Reader says. גַּדְּלוּ לַייָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

While the Reader says גדלו *the Congregation say the following.*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קָדוֹשׁ הוּא׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ׃

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא׃ שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׃ בָּעוֹלָמוֹת שֶׁבָּרָא הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא׃ כִּרְצוֹנוֹ וְכִרְצוֹן יְרֵאָיו וְכִרְצוֹן כָּל־בֵּית יִשְׂרָאֵל׃ צוּר הָעוֹלָמִים אֲדוֹן כָּל־הַבְּרִיּוֹת אֱלוֹהַּ כָּל הַנְּפָשׁוֹת׃ הַיּוֹשֵׁב בְּמֶרְחֲבֵי מָרוֹם הַשּׁוֹכֵן בִּשְׁמֵי שְׁמֵי קֶדֶם׃ קְדֻשָּׁתוֹ עַל הַחַיּוֹת וּקְדֻשָּׁתוֹ עַל כִּסֵּא הַכָּבוֹד׃ וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעֵינֵי כָּל־חָי׃ וְנֹאמַר לְפָנָיו שִׁיר חָדָשׁ כַּכָּתוּב׃ שִׁירוּ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃ וְנִרְאֵהוּ עַיִן בְּעַיִן בְּשׁוּבוֹ אֶל נָוֵהוּ כַּכָּתוּב׃ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן׃ וְנֶאֱמַר וְנִגְלָה כְּבוֹד יְיָ וְרָאוּ כָל בָּשָׂר יַחְדָּו כִּי פִּי יְיָ דִּבֵּר׃

them the redemption of thy right hand in thine holy temple; and accept their supplication with mercy. May it be acceptable in thy presence, to grant me a long and happy life; and that we may be numbered among the righteous. Have mercy upon me, and guard me, and all that belong to me, and to thy people Israel. Thou art he who feedeth and maintaineth all; thou art he who ruleth over all; thou art he who ruleth over all kings; for the kingdom is thine. I am the servant of the holy and blessed God, before whom and his precious law, I bow down; I rely not on man, nor on any celestial being, but on the God of heaven, for he is the true God; sufficient to do good and righteous acts; on him do I rely, and to his holy and reverend name I continually utter praise. O may it be acceptable in thy presence, to enlighten me in thy law, and to fulfil the desire of my heart, and the hearts of thy people Israel, for good, peace, and life. Amen.

אַחֲזֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ וּלְאַמְטוּיֵא לָנָא מִטּוּב
נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין · יְהֵא רַעֲוָא קֳדָמָךְ
דְּתוֹרִיךְ לָן חַיִּין בְּטִבוּתָא · וְלֶהֱוֵא אֲנָא פְּקִידָא בְּגוֹ
צַדִּיקַיָּא · לְמִרְחַם עָלַי וּלְמִנְטַר יָתִי וְיַת כָּל דִּי לִי וְדִי
לְעַמָּךְ יִשְׂרָאֵל · אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא ·
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא · אַנְתְּ הוּא דְּשַׁלִּיט עַל
מַלְכַיָּא וּמַלְכוּתָא דִּילָךְ הִיא · אֲנָא עַבְדָּא דְקוּדְשָׁא
בְּרִיךְ הוּא דְּסָגִידְנָא קַמֵּהּ וּמִקַּמָּא דִּיקַר אוֹרַיְתֵהּ
בְּכָל עִדָּן וְעִדָּן · לָא עַל אֱנָשׁ רָחִיצְנָא · וְלָא עַל
בַּר אֱלָהִין סָמִיכְנָא · אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא · דְּהוּא
אֱלָהָא קְשׁוֹט · וְאוֹרַיְתֵהּ קְשׁוֹט · וּנְבִיאוֹהִי קְשׁוֹט ·
וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט · בֵּהּ אֲנָא רָחִיץ ·
וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן · יְהֵא
רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא וְתַשְׁלִים
מִשְׁאֲלִין דְּלִבִּי · וְלִבָּא דְכָל עַמָּךְ יִשְׂרָאֵל · לְטַב
וּלְחַיִּין וְלִשְׁלָם :

ORDER FOR THE READING OF THE LAW.

אין כמוך "There is none like unto thee among the gods, O Lord! neither is there any thing equal unto thy works! Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord reigneth; the Lord hath reigned: the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace."

אב הרחמים Father of mercies! deal kindly in thy favour with Zion, and rebuild the walls of Jerusalem; for in thee only do we confide, O thou who art God! high and exalted, the Sovereign of Eternity.

When the Ark is opened, the Congregation say the following;

ויהי בנסע "And when the ark set forward, Moses said, Arise, O Lord! and scatter thine enemies, and cause those that hate thee to flee before thee. For from Zion shall the law go forth, and the word of the Lord from Jerusalem."

The Reader takes the Roll of the Law and says—

ברוך Blessed be he who hath given the law to his people Israel in his holiness.

According to Rabbi Simon the following is said;

בריך שמה Blessed be thy name, thou who art Sovereign of the universe; blessed be thy crown and residence; mayest thou delight in thy people Israel for ever. Shew

סדר קריאת התורה

אֵין כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ׃
מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל דּוֹר
וָדֹר׃ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

אַב הָרַחֲמִים הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן תִּבְנֶה
חוֹמוֹת יְרוּשָׁלָיִם׃ כִּי בְךָ לְבַד בָּטָחְנוּ מֶלֶךְ אֵל
רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים׃

When the Ark is opened, the Congregation say the following;

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר משֶׁה קוּמָה יְיָ וְיָפֻצוּ
אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וּדְבַר יְיָ מִירוּשָׁלָיִם׃

The Reader takes סֵפֶר תּוֹרָה and says—

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ׃

According to Rabbi Simon the following is said;

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ׳
יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם׳ וּפוּרְקַן יְמִינָךְ

The Reader says Kaddish, page 78.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily, I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law; that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

On Roth Hodesh, Hanucah, and Holydays, Hallel, page 300, is added immediately after the Ameedah, before Kaddish. Then say as follows:—

The Reader says קַדִּישׁ, page 73.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם · עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

On רֹאשׁ חֹדֶשׁ, חֲנֻכָּה, and יָמִים טוֹבִים, הַלֵּל page 300, is added immediately after the עֲמִידָה, before קַדִּישׁ. Then say as follows:—

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people, saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace. [*Cong.* O grant it for the piety of Jacob, and give peace unto Israel, O thou who art mighty in the highest heavens, and dwellest in power. Thou art peace, and thy name is peace; mayest thou be pleased to grant peace unto us, and unto all thy people, the house of Israel, with life, blessing, and the preservation of peace.]

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ *Cong.* יְהִי רָצוֹן בִּזְכוּת אַבְרָהָם׃ *Reader* יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Cong.* יְהִי רָצוֹן בִּזְכוּת יִצְחָק׃ *Reader* יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ *Cong.* כֵּן יְהִי רָצוֹן בִּזְכוּת יַעֲקֹב שָׁלוֹם עַל יִשְׂרָאֵל׃ אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם׃

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

During the Ten Days of Penance add בספר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindnesses, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ · וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ · כִּי־אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penance add

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

ולא נתתו But thou, O Eternal, our God! didst not bestow it (the sabbath) on the other nations of the earth; neither didst thou, O our King! make it the heritage of those who worship idols. The wicked do not enjoy its repose; in love hast thou bestowed it on thy people Israel; even the posterity of Jacob whom thou hast chosen; the people who sanctify the seventh day, shall all be satisfied and delighted with thy goodness; for thou wast pleased with, and didst sanctify the seventh *day;* the most desirable of days didst thou call it in commemoration of the work of the creation.

אלהינו Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts, to serve thee in truth; and cause us, O Lord! our God, to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifiest the Sabbath.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say,* on this day of the feast of unleavened bread. *On the feast of Tabernacles, say,* on this day of the feast of Tabernacles.] O Lord! our God! remember us

וְלֹא נְתַתּוֹ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת · וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ לְעוֹבְדֵי פְסִילִים · וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים · כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה · לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ · עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ · וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On רֹאשׁ חֹדֶשׁ *or the first day of every Month, also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ · וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

נקדש *Reader.* We will sanctify thy name in this world, as the angels sanctify it in the highest heavens; as it is written by the hand of thy prophet: "And one cried unto another, and said:—*Cong.* Holy, holy, holy is the Lord of Hosts! the whole earth is full of his glory."

אז *Reader.* Then with the noise of a great, mighty, and violent storm they let their voice be heard, upraising themselves towards the seraphim, and with them they bless and say:—

ברוך כבוד *Cong. and Reader.* "Blessed be the glory of the Lord, from the place of his residence." From thy residence, O our King! do thou shine forth and rule over us; for we wait for thee, for the time when thou wilt reign in Zion; O that thou wouldest vouchsafe speedily and in our days to dwell there for ever and ever. Mayest thou be exalted and sanctified in the midst of Jerusalem, thy city, throughout all generations, and all eternity. May our eyes also behold thy kingdom, according to the word which is said in the songs of thy might, through thy righteous anointed.

ימלך *Cong.* The Lord shall reign for ever; even thy God, O Zion, unto all generations. Hallelujah.

לדור Throughout all generations will we declare thy greatness, and for ever, and to all eternity, will we sanctify thine holiness; and thy praise, O our God! shall never depart from our mouth; for thou art an omnipotent King! great and holy. Blessed art thou, O Lord! holy God!

(During the ten days of Penance say, Holy King!)

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God! (*During the ten days of Penance say*, Holy King!)

ישמח משה Moses rejoiceth at the lot assigned him; for thou didst call thy faithful servant, and set a glorious crown on his head, when he stood before thee on Mount Sinai. The two tables of stone he brought down in his hand, on them was written the commandment for the observance of the Sabbath; and thus it is written in thy law. "And the children of Israel shall keep the sabbath, observing the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

When the Reader repeats the שמונה עשרה*, the following* קדושה *is added.*

Reader. נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Reader. אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

Cong. and Reader. בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ מָתַי תִּמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of penance say המלך הקדוש.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ כִּי עֶבֶד נֶאֱמָן קָרָאתָ לּוֹ׃ כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ׃ בְּעָמְדוֹ לְפָנֶיךָ עַל הַר־סִינַי׃ וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ׃ וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת׃ וְכֵן כָּתוּב בְּתוֹרָתֶךָ: וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם׃ בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

שירה חדשה Those that were redeemed sang a new song unto thy great name upon the sea-shore, they all unanimously praised, and acknowledged thy kingly power and said, "The Lord shall reign for ever and ever."

צור ישראל O Rock of Israel, rise up to the assistance of Israel; and ransom as thou hast said, through thy prophets Judah and Israel, "Our Redeemer, the Lord of Hosts is his name, the Holy One of Israel." Blessed art thou, O Lord, who hast redeemed Israel.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל־שְׂפַת הַיָּם יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ׃ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל׃ (גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל)׃
בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל׃

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים׃

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃

During the ten days of Penance add מי־כמוך.

מִי־כָמוֹךָ אַב־הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים׃

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

away. It is true, that thou art the Lord our [illegible] the God of our fathers; our King! and the King [illegible] fathers; our Redeemer! and the Redeemer of our [illegible]; our Former! and the Rock of our salvation. Our Redeemer and Deliverer! this is thy name for everlasting; there is no God besides thee.

עזרת Thou, O Lord! hast been the help of our fathers from everlasting: a Shield and a Saviour unto their children after them, throughout all generations. Thy habitation is in the height of the universe, and thy judgments and righteousness extend unto the ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy law and thy word in his heart. True it is, that thou art the Lord of thy people, and a mighty King to plead their cause. True it is, that thou art the first, and that thou art the last, and besides thee we have neither king, redeemer, nor saviour. From Egypt didst thou redeem us, O Lord, our God; and didst deliver us from the house of bondage. All their first-born didst thou slay; but thy first-born didst thou redeem; thou didst divide the Red Sea, thou didst drown the proud; but thy beloved people thou didst cause to pass through the sea, whilst the waters covered their enemies, so that not one of them escaped. For this, the beloved people praised and extolled their God; and the dearly beloved uttered psalms, songs, and praises; blessings and thanksgivings, unto thee, O King! the living and eternal God; who is high and exalted, great, mighty, and tremendous; he who casteth down the proud, and exalteth the humble; who delivereth prisoners, redeemeth the meek, and helpeth the poor; and who answereth his people, whenever they cry unto Him. Praises be to the most high God, their Redeemer; blessed, and ever blessed, be He! Moses, and the children of Israel, sang a song unto thee, with great joy, and they all said:

מי כמכה "Who is like unto thee, O Lord! among the mighty? Who is like thee, glorious in holiness, tremendous in praises, working miracles?"

יַעֲבוּר׃ אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ׃ אֵין אֱלֹהִים זוּלָתֶךָ׃

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר׃ בְּרוּם עוֹלָם מוֹשָׁבֶךָ וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ׃ אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ׃ אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם׃ אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ׃ מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ׃ כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ וְיַם־סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ וִידִידִים הֶעֱבַרְתָּ וַיְכַסּוּ מַיִם צָרֵיהֶם אֶחָד מֵהֶם לֹא נוֹתָר׃ עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם׃ רָם וְנִשָּׂא גָּדוֹל וְנוֹרָא מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים וְעוֹזֵר דַּלִּים וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו׃ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם׃

מִי־כָמֹכָה בָּאֵלִם יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God

אמת ויציב True and certain; firm and stable; right and faithful; lovely and dear; desirable and pleasant; reverent and excellent: regular and acceptable; good and beautiful, is this word unto us for ever and ever. It is true, that the everlasting God is our King; the Rock of Jacob, and the Shield of our salvation. He endureth from generation to generation; his name also abideth: his throne is established, and his kingdom and truth endure for ever. His words also are living and stable, faithful and desirable for ever, even unto all ages; as well those which he hath spoken concerning our fathers, as those concerning us, our children and our generations, and all the generations of the seed of Israel, thy servants.* Both concerning the first and the last, it is a good word, and established unto all eternity, spoken in truth and faithfulness, and is a statue that shall

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על הראשונים [*Both concerning the first and the last, for ever and ever; and is a statute that shall not pass away. It is true that thou art the Lord our God! and the God of our fathers, for ever and ever. Thou art our King, as thou wast the King of our fathers. O hasten then, for the sake of thy name, to redeem us, as thou didst redeem our fathers. It is true, that we have been called in love by thy great name; and there is no other God besides thee.]

עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר׃ וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד ׃ אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ׃ לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת ׃ וּדְבָרָיו חָיִים וְקַיָּמִים נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים ׃ עַל־אֲבוֹתֵינוּ וְעָלֵינוּ עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל־כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ׃ *עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד׃ אֱמֶת וֶאֱמוּנָה חֹק וְלֹא

When זולת is said, say על הראשונים instead of the above.

*עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים לְעוֹלָם וָעֶד חוֹק וְלֹא יַעֲבוֹר ׃ אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד׃ אַתָּה הוּא מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ אַתָּה ׃ לְמַעַן שִׁמְךָ מַהֵר לְגָאֳלֵנוּ כַּאֲשֶׁר גָּאַלְתָּ אֶת אֲבוֹתֵינוּ׃ אֱמֶת מֵעוֹלָם שִׁמְךָ הַגָּדוֹל עָלֵינוּ נִקְרָא בְּאַהֲבָה אֵין אֱלֹהִים זוּלָתֶךָ׃

you the rain of your land in its due season; the first rain, and the latter rain; that thou mayest gather in thy corn, thy wine, and thine oil: and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets, between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth.

Numb. xv

ויאמר And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which

יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי
עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם
פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטֹטָפֹת בֵּין עֵינֵיכֶם׃
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ׃

Numb. xv. וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי
בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃
וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי

thy name, that we may not be abashed for evermore; for in thy holy, great, and tremendous name have we put our trust; and let us rejoice and be glad in thy salvation. And bring us in peace from the four corners of the earth, and lead us securely to our land, for thou art the God who workest salvation; and thou hast made choice of us in preference to every people and language, and hast brought us near unto thy great name in truth, Selah; to give thanks unto thee, and to proclaim thy unity with love. Blessed art thou, O Lord! who hast chosen thy people Israel with love.

אל מלך נאמן O God! the faithful King!

Deut. vi.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

Deut. xi.

והיה אם שמע And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give

וְלֹא־נֵבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת׃ לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

When Prayers are not said with the Congregation, add

אֵל מֶלֶךְ נֶאֱמָן׃

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: Deut. vi.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי Deut. xi. מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ

קדוש "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory."

When אוֹפַן is said, substitute וְהַחַיּוֹת for וְהָאוֹפַנִּים.

והאופנים And the Ophanim, and holy creatures, with an impetuous motion, upraise themselves towards the seraphim; with them praising and saying, "Blessed be the glory of the Lord from his residence."

והחיות And the holy creatures shall sing the Cherubs shall glorify, the seraphim, shall exult in song, and the Arelim shall bless the Lord; and the face of every holy creature, ophan, and cherub, is turned towards the seraphim; with them praising and saying, "Blessed be the glory of the Lord from his residence."

לאל ברוך To the blessed God all shall offer harmonious songs, To the King, the living, and ever-existing God, shall they utter Psalms, and cause praises to be heard; for he alone worketh mighty deeds, and maketh new things; he is the Lord of battles, who soweth righteousness, and causeth salvation to spring forth; the Creator of all remedies, tremendous in praises, and Lord of wonders; and who reneweth in his goodness, every day, continually, the works of the creation; as it is said, "To him who made great luminaries, for his mercy endureth for ever." O cause a new light to shine over Zion, and may we all be considered worthy to behold its light speedily. Blessed art thou O Lord! the Former of the lights.

אהבה רבה With great love hast thou loved us, O Lord, our God! and with exceeding great compassion hast thou had pity on us. O our Father, and our King! for the sake of our fathers who trusted in thee, to whom thou didst teach the statutes of life, be even now gracious unto us, and teach us. O our Father! who art the merciful Father, continually shewing mercy, have mercy on us, and grant our hearts power to understand, to comprehend, to hear, to learn, to teach, to observe to perform, and to fulfil all the words of the doctrine of thy law out of love to thee. O enlighten our eyes in thy law, and cause our heart to cleave to thy commandments; unite also our heart to love, and to fear

קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת | וְהַחַיּוֹת יְשׁוֹרֵרוּ וּכְרֻבִים יְפָאֵרוּ וּשְׂרָפִים יָרֹנּוּ וְאֶרְאֶלִּים יְבָרֵכוּ פְּנֵי כָּל־חַיָּה וְאוֹפַן וּכְרוּב לְעֻמַּת

שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לָאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ · לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ · כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת בַּעַל מִלְחָמוֹת זוֹרֵעַ צְדָקוֹת מַצְמִיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלָאוֹת הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ · בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חֻקֵּי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ

memorial, O our King! be glorified in the heavens above, and on the earth beneath, for the praise-worthy works of thy hands, and for the bright luminaries which thou hast formed, men shall glorify thee for ever. Selah.

תתברך צורנו Blessed be thou, our Rock, King, and Redeemer! Creator of holy ones. Praised shall be thy name for ever, O our King! Creator of officiating angels, whose ministers are all established in the highest spheres, causing with reverence and unanimity their voices to be heard, proclaiming the dictates of the living God, and eternal Sovereign. They are all lovely, they are all pure, they are all mighty; and they all perform with fear and reverence the will of their Master. And they all open their mouths in holiness and purity; and with song and psalmody, they bless, praise, glorify, reverence, sanctify, and ascribe sovereign power.

את־שם האל Unto the name of God, the King, the great, the mighty, and tremendous One, who alone is holy. They also all willingly receive from each the yoke of the kingdom of heaven! and they give permission to one another to sanctify their Maker with a tranquil spirit, pure delivery, and sacred harmony; they all as one cry aloud, and proclaim with reverence :—

Almighty, continually declare the glory of God, and his holiness. Blessed be thou, O Lord our God! for all the praise-worthy works of thy hands, and for the bright luminaries which thou hast formed; they shall glorify thee for ever.

וְזִכְרְךָ מַלְכֵּנוּ יִתְפָּאַר ׃ בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת ׃ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ ׃ וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה׃

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם ׃ כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גִּבּוֹרִים וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה בְּשִׁירָה וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים ׃

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא ׃ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עוֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה ׃ וְנוֹתְנִים רְשׁוּת זֶה לָזֶה ׃ לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת־רוּחַ בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדֻשָּׁה כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה ׃

רוֹמְמֵי שַׁדַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ ׃ תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ ׃ וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה ׃

Then Say, תתברך צורנו *&c.*

and rectitude are before his throne; kindness and mercy complete his glory. The luminaries which our God created are good; for he formed them with knowledge, understanding, and wisdom: he hath endued them with power and might, to bear rule in the world. They are filled with splendour, and radiate brightness: their splendour is graceful throughout the world. They rejoice when going forth, and are glad at their return: and with reverential awe perform the will of their Creator. They ascribe glory and majesty to his name, joy and song to the commemoration of his kingdom. He called forth the sun, and it rose in resplendent light: at his look the moon assumed its varying form. The whole heavenly host, the seraphim, ophanim, and holy creatures, ascribe glory, and majesty.

לאל אשר שבת We will give praise to God, who ceased from all his works; on the seventh day he exalted himself, and sat on the throne of his glory. With honour did he adorn the day of rest, and called the Sabbath day *a day of* delight. This is the praise of the seventh day, whereon God rested from all his work; and on the seventh day we will praise and say, "A psalm *and* song for the Sabbath-day. It is good to give thanks unto the Lord," Therefore all whom God hath formed, shall glorify and bless *him;* they shall ascribe praise, honour, and glory unto the King who hath formed all *things;* and who through his holiness, causeth his people Israel to inherit rest on the holy Sabbath. Thy name, O Lord, our God! shall be sanctified, and thy

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exalted, ever since the creation. Thou art the everlasting God! in the abundance of thy mercy have compassion on us. O Lord! thou art our strength, the rock of our fortress, the shield of our salvation, be thou our defence. The Blessed God is Omniscient; he hath made and established the radiance of the sun; he who is good hath formed that which is for the glory of his name, he hath encircled with luminaries the seat of his strength, chiefs of holy bands extolling the

הַמֶּרְכָּבָה: זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ · חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ: טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ · יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל: כֹּחַ וּגְבוּרָה נָתַן בָּהֶם · לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: מְלֵאִים זִיו וּמְפִיקִים נֹגַהּ · נָאֶה זִיוָם בְּכָל־הָעוֹלָם: שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם · עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם: פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ · צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ: קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח־אוֹר · רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה: שֶׁבַח נוֹתְנִים־לוֹ כָּל־צְבָא מָרוֹם · תִּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ:

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל־כִּסֵּא כְבוֹדוֹ תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה עֹנֶג קָרָא לְיוֹם הַשַּׁבָּת: זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ: וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לַייָ: לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו · שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם שַׁבַּת קֹדֶשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדַּשׁ ·

מִימוֹת עוֹלָם · אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ · אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ · מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ · אֵל בָּרוּךְ גְּדוֹל דֵּעָה · הֵכִין וּפָעַל זָהֳרֵי חַמָּה · טוֹב יָצַר כָּבוֹד לִשְׁמוֹ · מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ · פִּנּוֹת צְבָאָיו קְדוֹשִׁים

הכל יודוך All beings shall give thanks unto thee; they all shall praise thee; and every one shall declare that there is none holy like the Lord. They all shall extol thee for ever, O thou, who formest all things, O God! who daily openest the portals of the gates of the east, and cleavest the windows of the firmament; bringest forth the sun from its place, and the moon from the place of its residence; and enlightenest the universe, and all its inhabitants, which thou didst create according to thine attribute of mercy. Who with mercy enlightenest the earth and those who dwell thereon; and in thy goodness every day constantly renewest the work of the creation. Thou art the only King to be extolled, praised, glorified, and exalted, ever since the creation. O everlasting God! in thine abundant mercy, have compassion on us; O Lord! our strength, Rock of our fortress, Shield of our salvation, and Stronghold of our defence. There is none to be compared with thee; there is none beside thee; there is no other, save thee; and who is like unto thee? There is none to be compared with thee, O Lord, our God! in this world; there is none besides thee, O our King! in the future state. There is no other, save thee, O our King! in the future state. There is no other, save thee, O our Redeemer! in the days of the Messiah; and who will be like thee, O our Saviour! at the resurrection of the dead?

אל אדון God, the Lord of all creation, is praised and adored by the mouth of every soul: his power and goodness fill the universe; knowledge and understanding encircle him. He exalteth himself above thy holy creatures, and is reverenced in glory above the assembly of angels. Purity

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המאיר לארץ *Who with mercy enlighteneth the whole earth, and those who dwell therein: and in his goodness, every day constantly reneweth the work of the creation. How great are thy works, O Lord! in wisdom hast thou made them all; the earth is full of thy possessions. Thou art the only King, who is extolled, praised glorified, and

When יוֹם טוֹב *happens in the week days, say* הַמֵּאִיר לָאָרֶץ.

הַכֹּל יוֹדוּךָ וְהַכֹּל יְשַׁבְּחוּךָ וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיְיָ: הַכֹּל יְרוֹמְמוּךָ סֶּלָה יוֹצֵר הַכֹּל · הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח: וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ · מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ: וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו · שֶׁבָּרָא בְּמִדַּת רַחֲמִים: הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים · וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז · הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים · רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ · אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה־לָּךְ: אֵין כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה · וְאֵין זוּלָתְךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא: אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ · וְאֵין דּוֹמֶה־לְּךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים:

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים · בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה: גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם · דַּעַת וּתְבוּנָה סֹבְבִים אוֹתוֹ: הַמִּתְגָּאֶה עַל־חַיּוֹת הַקֹּדֶשׁ · וְנֶהְדָּר בְּכָבוֹד עַל־

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* הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים · וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה רַבּוּ מַעֲשֶׂיךָ יְיָ · כֻּלָּם בְּחָכְמָה עָשִׂיתָ · מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז · הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא

appertain song and praise; hymn and psalm; strength and dominion; victory, power, and greatness; adoration and glory; holiness and majesty; blessings and thanksgivings, henceforth and even unto everlasting. Blessed art thou, O Lord! God and King, great above all praises, the God of thanksgiving, the Lord of wonders, who findest delight in songs of psalmody, King, Almighty! who livest eternally.

The Reader here says חצי קדיש Vide page 3.

During the time the Reader says ברכו the Congregation say יתברך till עולם.

ברכו *Read.* Bless ye the Lord, who is ever blessed.

ברוך *Cong.* Blessed be the Lord, who is blessed for ever and evermore.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name of the Supreme King of kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causest the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord, from henceforth, and for evermore.

ברוך Blessed art thou, O Lord! our God! King of the universe, who formeth light and createth darkness, maketh peace, and createth all things.

אור עולם He is the eternal light in the treasure of everlasting life; he said, Let there be light from darkness, and it was.

אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם: בָּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי* הָעוֹלָמִים:

The Reader here says חצי קדיש *Vide page 36.*

During the time the Reader says ברכו *the Congregation say* יתברך *till* עולם.

Reader. חזן בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Congregation respond. קהל בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

When יוצר *is said then say this.*

אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֹפֶל אָמַר וַיֶּהִי:

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* In most editions this word is pointed חֵי with a צֵירֵי; I have, however, been induced to adopt the opinion of the Rev. Dr. Solomon Herschell (by rendering חַי with a פַּתָּח) and which opinion is ratified by the high authority of the learned Maimonides Vide. ספר המדע הלכות יסודי התורה פרק ב׳ ט׳.

shall fear thee, and all inward parts and reins shall sing praise unto thy name; as it is written: "All my bones shall say, O Lord! who is like unto thee? who deliverest the poor from him that is too strong for him; the poor and needy from their oppressor." Who is like unto thee? who is equal unto thee? who can be compared unto thee? O thou, the great, mighty, and tremendous God! the most high God! possessor of heaven and earth! We will praise thee, we will adore thee, we will glorify thee, and we will bless thy name; as it is said by David: "Bless the Lord, O my soul! and all that is within me, bless his holy name."

האל Thou art the God! who art mighty in thy strength! who art great by the glory of thy name! who art mighty for ever, and fearful by thy fearful deeds; the King! who sitteth on the high and exalted throne.

שוכן עד מרום Who inhabiteth eternity, exalted, and holy is his name; and it is written: "Rejoice in the Lord, O ye righteous, for to the upright praise is comely."

בפי ישרים With the mouth of the upright shalt thou be praised; blessed with the words of the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

ובמקהלות Also in the congregation of the tens of thousands of thy people, the house of Israel, shall thy name, O our King! be glorified throughout all generations; for such is the duty of every created being in thy presence, O Lord, our God! and God of our fathers, to thank, praise, extol, glorify, exalt, ascribe glory, bless, magnify, and adore thee, even beyond all the songs and praises of thy servant David, the son of Jesse, thine anointed.

ישתבח Thy name shall be praised for ever, our King; thou great, holy, and sovereign God, in heaven and on earth! for unto thee, O Lord our God! and God of our fathers,

קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ · כַּדָּבָר שֶׁכָּתוּב כָּל־עַצְמוֹתַי תֹּאמַרְנָה יְיָ מִי כָמוֹךָ · מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ: מִי יִדְמֶה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ · הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ · כָּאָמוּר לְדָוִד בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ:

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ · הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ · הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ: הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ · וְכָתוּב
רַנְּנוּ צַדִּיקִים בַּייָ לַיְשָׁרִים נָאוָה תְהִלָּה:

בְּפִי יְשָׁרִים תִּתְהַלָּל · וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ · וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם · וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ:

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל־כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ כִּי לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי

trouble and distress; we have no King but thee. Thou art God of the first, and God of the last, the God of all creatures, the Lord of all generations; who is adored with all manner of praises; who governeth the world with tenderness, and his creatures with mercy. And the Lord slumbereth not, and sleepeth not; he rouseth those who sleep, and awakeneth those who slumber; he causeth the dumb to speak; he looseneth those that are bound; he supporteth the fallen; and he raiseth up those who are bowed down. And, therefore, unto thee who art God alone will we render adoration. Although our mouths were filled with songs, as the fulness of the sea; and our tongues with hymns, as the multitude of its billows; and our lips with praise, like the wide extent of the firmament; and our eyes with brightness, like the sun and moon; and our hands extended like the eagles of heaven; and our feet swift as the hinds: we should nevertheless be incapable of rendering sufficient thanks unto thee, O Lord, our God! and the God of our fathers; or to bless thy name for one of the innumerable benefits which thou hast conferred on us and our ancestors. For thou, O Lord, our God! didst redeem us from Egypt, and release us from the house of bondage; in time of famine thou didst feed us; and in plenty thou didst provide for us; from the sword thou didst deliver us; from the pestilence thou didst save us; and from sore and heavy diseases* thou didst relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us; and O Lord, our God! never forsake us. Therefore the members of which thou hast formed us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth—behold, they shall thank, bless, praise, glorify, extol, reverence, sanctify, and ascribe sovereign power unto thy name, O our King! For every mouth shall adore thee, and every tongue shall swear fealty unto thee; every knee shall bend unto thee; and every stature shall bow down before thee. Every heart

* Heb. lifted us up.

וְצוּקָה אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה: אֱלֹהֵי הָרִאשׁוֹנִים
וְהָאַחֲרוֹנִים · אֱלוֹהַּ כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלָדוֹת
הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו
בְּרַחֲמִים · וַיְיָ לֹא־יָנוּם וְלֹא־יִישָׁן · הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ
נִרְדָּמִים · וְהַמֵּשִׂיחַ אִלְּמִים · וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ
נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים · לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים · אִלּוּ
פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו וְשִׂפְתוֹתֵינוּ
שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ · וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ ·
וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם · וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת:
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ · וּלְבָרֵךְ אֶת־שְׁמֶךָ · עַל־אַחַת מֵאָלֶף אֶלֶף
אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם־
אֲבוֹתֵינוּ וְעִמָּנוּ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתָנוּ · בְּרָעָב זַנְתָּנוּ · וּבְשָׂבָע כִּלְכַּלְתָּנוּ ·
מֵחֶרֶב הִצַּלְתָּנוּ · וּמִדֶּבֶר מִלַּטְתָּנוּ וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים
דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ · וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ ·
וְאַל־תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח: עַל־כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ
בָּנוּ · וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ
בְּפִינוּ · הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי כָל־פֶּה
לְךָ יוֹדֶה · וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע · וְכָל־בֶּרֶךְ לְךָ תִכְרַע ·
וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה: וְכָל־לְבָבוֹת יִירָאוּךָ · וְכָל־

SABBATH EVE SANCTIFICATION.

And it was evening, and it was morning.

יום הששי On the sixth day the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because he thereon rested from all his work, which he created and made.

By permission of the Rabbins.

ברוך Blessed art thou, O Lord, our God! King of the universe; who createth the fruit of the vine.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who doth sanctify us with his commandments, and hath delight in us; and with love and favour hath entailed us with the holy sabbath, as a memorial of the work of the creation: for that day was the first of those called holy; it is a remembrance of the going forth from Egypt.—Thou hast chosen and sanctified us above all people, and with love and favour hast made us to inherit thy holy sabbath. Blessed art thou, O Lord! who sanctifieth the sabbath.

MORNING SERVICE FOR SABBATHS AND HOLYDAYS.

On Sabbaths and Festivals commence the Service at "And in the greatness of thy benevolence," page 5, and continue till "The Lord our God, the Lord is ONE." page 35, as directed, then continue as follows;—

נשמת כל־חי The soul of all living bless thy name, O Lord, our God! and the spirit of all flesh shall continually glorify and extol thy memorial, O our King! for from everlasting to everlasting thou art God, and besides thee we have no king, redeemer, or saviour; who redeemeth, delivereth, maintaineth, and hath compassion with us, in all times of

סדר קדוש

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשִּׁשִּׁי: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם · כִּי־בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

שחרית לשבת ויום טוב

On Sabbaths and Festivals commence the Service at וַאֲנִי בְּרֹב page 5, and continue till יְיָ אֱלֹהֵינוּ יְיָ אֶחָד page 35, as directed, then continue as follows—

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ · וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד · מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל · וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה

אשת חיל Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely confide in her, so that he shall have no need of spoil. She will requite him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands, She is like the merchant's ships, for she bringeth her food from afar. She also riseth while it is yet night, and giveth food to her household, and a portion for her maidens. She considereth a field and buyeth it: from the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandize is good: her lamp is not extinguished at night. She putteth her hands to the spindle and her hands support the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy. She is not afraid of the snow, because of her household, for all her household are clothed with scarlet. She maketh herself coverings with tapestry, her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen and selleth it, and delivereth girdles to the merchant. Strength and honour are her clothing, she will rejoice in time to come. She openeth her mouth with wisdom, and the law of kindness is on her tongue. She looketh well to the manners of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also praiseth her. Many daughters have done virtuously, but thou excellest them all. Grace is deceitful, and beauty is vain: but the woman, that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Then say the following

אֵשֶׁת חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ: בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר: גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ: דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ: הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ: וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ: זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם: חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ: טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ: יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ: כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן: לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים: מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ: נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ: סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי: עוֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן: פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ: צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל: קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ: רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה: שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל: תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ:

of thy holy name shall they ascribe honour, while they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

ישימך And God shall place thee, as Ephraim, and Manasseh.

ישימך And God shall place thee, as Sarah, Rebecca, Rachel, and Leah.

יברכך "The Lord bless and preserve thee! The Lord let his countenance shine upon thee, and be gracious unto thee! The Lord turn his countenance towards thee, and give thee peace."

שלום עליכם Peace be unto you, ye ministering angels; ye messengers of the most High, from the Supreme King of kings, holy, and blessed is he. *Three times.* May your coming be in peace, ye messengers of peace, ye messengers of the most High, from the Supreme King of kings, holy, and blessed is he. *Three times.* Bless me in peace, ye messengers of peace, ye messengers of the most High, from the Supreme King of kings, holy, and blessed is he. *Three times.* May your departure be in peace, ye messengers of peace, ye messengers of the most High, from the supreme King of kings, holy and blessed is he. *Three times.*

כי מלאכיו For he shall give his angels charge concerning thee, to guard thee in all thy ways. The Lord shall guard thy going out, and thy coming in, from henceforth, and for evermore.

שִׁמְךָ יְקָר יִתֵּנוּ וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Th the קדיש יתום is said by an אבל or mourner, vide page 74.

The Reader and Congregation then chant יִגְדַּל, vide page 6.

It is customary on the Sabbath and on the festivals, for parents to lay their hands on the heads of their children, and to pronounce the following blessing,—to males say,

יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה:

To females say

יְשִׂימֵךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה:

Then say

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ: וְיָשֵׂם לְךָ שָׁלוֹם:

After the Synagogue Service the following is said at home by the master of the house.

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: 3 times.
בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: 3 times.
בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: 3 times.
צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: 3 times.

כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ:
יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

within thy palaces. For the sake of my brethren and friends, I will now say, Peace be within thee. For the sake of the house of the Lord, our God, will I seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace."

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like other families of the earth; neither hath he appointed our portion like theirs, nor our lot like their multitude; since we bend the knee, and prostrate ourselves, and return thanks before the Supreme King of kings, the holy and blessed ONE! he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else."

על כן נקוה לך We, therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory

שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The Reader takes a glass of wine in his hand and says קִדּוּשׁ from בָּרוּךְ אַתָּה till מְקַדֵּשׁ הַשַּׁבָּת, page 177. after which say the following.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא־שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה · שֶׁלֹּא־שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם · וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא · שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד · אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה־לְּךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ · לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן · לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ · לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ · יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי־לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן · לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ · וְלִכְבוֹד

and not singed. Rabbi Elieazer saith, it is liable to pollution, and must therefore not be used to light with. But Rabbi Ekeevah saith, it is not liable to pollution, and may be used to light with. A person may not bore an egg-shell, and fill it with oil, and place it over the lamp, that it may drop therein; and although it be of earthen-ware, it is not permitted: Rabbi Jehudah allows it. However, if the potter had originally formed it thus, it is allowable, because it is then but one vessel. A person may not fill a dish with oil, and place it beside the lamp, and put the end of the wick into it, so that it may attract the oil: but Rabbi Jehudah permits it. He who extinguisheth the lamp because he is afraid of gentiles, of robbers, or out of melancholy, or on account of a sick person, that he may fall asleep, is not guilty: but if his intention is to save his lamp, oil, or wick, he is guilty. Rabbi Josea allows it in either case, except the wick, because he thereby forms a coal. For three transgressions women die in child-birth: because they are not careful of their separation at proper periods: separating the first cake of the dough, and lighting the lamp for the sabbath. A man is obliged to enquire and remind his household three things; on the eve of the sabbath, near the dusk of the evening, concerning these three things. Have ye separated the tithe? Have ye made the עירוב (mixture)? Light the lamp. If it is doubtful whether it be dark or not, they may not tithe that which they are certain is not tithed; neither may they dip the vessels, nor light the lamps; but they may tithe that which is dubitable: make the עירוב (mixture) and cover the pots of victuals to retain their heat.

אמר רבי אלעזר Rabbi Eliazar, and Rabbi Chanina, say, that the wise men promote peace in the world, as it is said: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." * * * "Abundant peace have they who love thy law, and none shall obstruct them. May there be peace within thy wall, and tranquillity

הִבְהֲבָה׃ רַבִּי אֱלִיעֶזֶר אוֹמֵר טְמֵאָה הִיא וְאֵין מַדְלִיקִין בָּהּ׃ רַבִּי עֲקִיבָא אוֹמֵר טְהוֹרָה הִיא׃ וּמַדְלִיקִין בָּהּ׃ לֹא יִקּוֹב אָדָם שְׁפוֹפֶרֶת שֶׁל בֵּיצָה וִימַלְּאֶנָּה שֶׁמֶן וְיִתְּנֶנָּה עַל פִּי הַנֵּר בִּשְׁבִיל שֶׁתְּהֵא מְנַטֶּפֶת וַאֲפִילוּ הִיא שֶׁל חֶרֶס׃ וְרַבִּי יְהוּדָה מַתִּיר׃ אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה מֻתָּר מִפְּנֵי שֶׁהוּא כְּלִי אֶחָד׃ לֹא יְמַלֵּא אָדָם קְעָרָה שֶׁמֶן וְיִתְּנֶנָּה בְּצַד הַנֵּר וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בִּשְׁבִיל שֶׁתְּהֵא שׁוֹאֶבֶת׃ וְרַבִּי יְהוּדָה מַתִּיר׃ הַמְכַבֶּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי גוֹיִם מִפְּנֵי לִסְטִים מִפְּנֵי רוּחַ רָעָה אוֹ בִשְׁבִיל הַחוֹלֶה שֶׁיִּישַׁן׃ פָּטוּר׃ כְּחָס עַל הַנֵּר כְּחָס עַל הַשֶּׁמֶן כְּחָס עַל הַפְּתִילָה׃ חַיָּב׃ רַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה מִפְּנֵי שֶׁהוּא עוֹשָׂהּ פֶּחָם׃ עַל שָׁלֹשׁ עֲבֵרוֹת נָשִׁים מֵתוֹת בִּשְׁעַת לֵידָתָן׃ עַל שֶׁאֵינָן זְהִירוֹת׃ בְּנִדָּה בְּחַלָּה וּבְהַדְלָקַת הַנֵּר׃ שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה׃ עִשַּׂרְתֶּם עֵרַבְתֶּם הַדְלִיקוּ אֶת הַנֵּר׃ סָפֵק חֲשֵׁכָה סָפֵק אֵינָהּ חֲשֵׁכָה׃ אֵין מְעַשְּׂרִין אֶת הַוַּדַּאי׃ וְאֵין מַטְבִּילִין אֶת הַכֵּלִים׃ וְאֵין מַדְלִיקִין אֶת הַנֵּרוֹת׃ אֲבָל מְעַשְּׂרִין אֶת הַדְּמַאי׃ וּמְעָרְבִין וְטוֹמְנִין אֶת הַחַמִּין׃

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא׃ תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם׃ שֶׁנֶּאֱמַר וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ וְרַב שְׁלוֹם בָּנָיִךְ׃ אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ׃ שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל׃ יְהִי־שָׁלוֹם בְּחֵילֵךְ

אלהינו Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts, to serve thee in truth; and cause us, O Lord! our God, to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifieth the Sabbath.

במה מדליקין With what species of wick may the lamps be lighted on the sabbath? and with which may they not be lighted? They may not be lighted with the moss which grows on cedars; nor with undressed flax; nor with pieces of silk; nor with a wick made of ozier; nor with thread of the wilderness; nor with the scurf which gathers on the surface of the water. They may not be lighted with pitch; nor with wax; nor with oil made from the gourd; nor with oil set apart to be burnt; nor with fat from the tails of animals; nor with tallow. Nahum, the Mede, says, they may be lighted with boiled tallow; but the sages say, whether it be boiled, or not boiled, they may not be lighted therewith. On the festivals also, they may not be lighted with oil set apart to be burnt. Rabbi Ishmael saith, they may not be lighted with dregs of pitch, because of the honour due to the sabbath. But the sages allow of all oils; with oil made of שומשמין; with oil of nuts; with oil of raddishes; with oil of fish; with oil of gourds; with the dregs of pitch, and with נפט. Rabbi Tarphon saith, they must not be lighted but with oil of olives only. Nothing which grows on a stalk, is proper to light with, but flax; neither is any thing which grows on a stalk liable to the pollution of a tent, but flax. A slip of cloth, which hath been folded (for a wick)

The חזן *says the following—*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

The חזן says קַדִּישׁ שָׁלֵם page 72.

The Congregation says the following:—

*בַּמֶּה מַדְלִיקִין וּבַמָּה אֵין מַדְלִיקִין · אֵין מַדְלִיקִין לֹא בְלֶכֶשׁ וְלֹא בְחֹסֶן וְלֹא בְכַלָּךְ · וְלֹא בִּפְתִילַת הָאִידָן וְלֹא בִּפְתִילַת הַמִּדְבָּר · וְלֹא בִירוֹקָה שֶׁעַל פְּנֵי הַמָּיִם · וְלֹא בְזֶפֶת וְלֹא בְשַׁעֲוָה · וְלֹא בְשֶׁמֶן קִיק וְלֹא בְשֶׁמֶן שְׂרֵפָה · וְלֹא בְאַלְיָה וְלֹא בְחֵלֶב · נַחוּם הַמָּדִי אוֹמֵר מַדְלִיקִין בְּחֵלֶב מְבֻשָּׁל · וַחֲכָמִים אוֹמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שֶׁאֵינוֹ מְבֻשָּׁל אֵין מַדְלִיקִין בּוֹ: אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה בְּיוֹם טוֹב · רַבִּי יִשְׁמָעֵאל אוֹמֵר אֵין מַדְלִיקִין בְּעִטְרָן מִפְּנֵי כְּבוֹד הַשַּׁבָּת · וַחֲכָמִים מַתִּירִין בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שֻׁמְשְׁמִין בְּשֶׁמֶן אֱגוֹזִים בְּשֶׁמֶן צְנוֹנוֹת בְּשֶׁמֶן דָּגִים בְּשֶׁמֶן פַּקּוּעוֹת בְּעִטְרָן וּבְנֵפְטְ · רַבִּי טַרְפוֹן אוֹמֵר אֵין מַדְלִיקִין אֶלָּא בְשֶׁמֶן זַיִת בִּלְבָד: כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מַדְלִיקִין בּוֹ אֶלָּא פִשְׁתָּן · וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מִטַּמֵּא טֻמְאַת אֹהָלִים אֶלָּא פִשְׁתָּן · פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא

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*בַּמֶּה מַדְלִיקִין is not said on any Festival that occurs on שַׁבָּת, nor on שַׁבַּת חוֹל הַמּוֹעֵד nor on Friday Evenings immediately following Festivals.

ושם And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings, of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

ויכלו "And the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because thereon God rested from all his work which he created and made."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God Jacob; the great, mighty, and tremendous God! the most high God! Creator of the heavens and the earth.

מגן אבות *He was* the shield of our ancestors, with his word; he reviveth the dead at his command; *he is* the holy King! for there is none like unto him, who granteth rest unto his people on his holy sabbath; for delighting in them, he was pleased to grant them rest: we, *therefore*, will worship him with reverential awe, and will continually praise his name daily, the source of all blessings! the God to whom thanksgivings are due! the Lord of peace, who sanctifieth the sabbath, and blesseth the seventh day, and granteth holy rest to *his* people, enjoying the delicacies of delight, *as* a memorial of the work of the creation.

וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃

The Reader and Congregation say ויכלו

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

* *The* חזן *says the following*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ׃

The Reader and Congregation say the following

מָגֵן אָבוֹת בִּדְבָרוֹ מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ הָאֵל† הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ׃ הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי־בָם רָצָה לְהָנִיחַ לָהֶם לְפָנָיו נַעֲבוֹד בְּיִרְאָה וָפַחַד וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי עֹנֶג זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃

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* From ברוך till מקדש השבת is omitted on the First Night of פסח, as also in the house of a Bridegroom; and in the house of Mourners; and when the prayers are not said with the Congregation in Synagogue.

† In the Pennance days say המלך instead of האל.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law.

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם׃ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃

During the Ten Days of Penitence add בספר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית־יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם׃ עֲשֵׂה לְמַעַן שְׁמֶךָ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃

enjoy life, and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee; for thou art the Lord, our God, and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations we render thanks unto thee, and declare thy praise; for our life which is delivered into thy hand; and for our souls, which are deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and kindnesses, *which are* at all times exercised *towards us*, at morn, noon, and even. *Thou* art good, for thy compassion never faileth; *thou* art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ · וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ · וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

On חנכה *and* פורים *say* על הנסים *Vide page 50.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Pennance add וכתוב.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

day from all his work which he had made. And God blessed the seventh day, and sanctified it; because thereon God rested from all his work which he created and made."

אלהינו Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts, to serve thee in truth; and cause us, O Lord! our God, to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifieth the Sabbath.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say,* on this day of the feast of unleavened bread. *On the feast of Tabernacles, say,* on this day of the feast of Tabernacles.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to

הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On רֹאשׁ חֹדֶשׁ *or the first day of every Month, also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ׃ וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ׃ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ׃ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ׃ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה׃ וּפָקְדֵנוּ בוֹ לִבְרָכָה׃

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

(*During the ten days of Penance say*, Holy King!)

אתה קדשת Thou hast sanctified the seventh day to thy name; it was the completion of the work of heaven and earth: thou didst bless it above all other days, and didst sanctify it above all seasons: for thus it is written in thy law.

ויכלו "And the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made; and he rested on the seventh

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ·

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה·

During the ten days of Penance add מי כמוך·

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים·

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים· בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ· תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם

On Sabbaths the following is added:

ושמרו And the children of Israel shall keep the sabbath, observing the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

On Passover, the Feast of Weeks, and Feast of Tabernacles, say the following:

וידבר And Moses declared the solemn feasts of the Lord unto the children of Israel.

On the New Year say the following:

תקעו Blow the cornet on the new moon; on the day of our solemn feast. It is a statute for Israel; an ordinance of the God of Jacob.

On the Day of Atonement say the following,

כי ביום For on this day shall he make an atonement for you, to cleanse you; that ye may be clean from all your sins before the Lord.

The Reader says Kaddish, page 36.

This Ameedah is read on Sabbaths, excepting the New Year, Day of Atonement, and Festivals—for which see in their respective places.

אדני שפתי O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob the great, mighty, and tremendous God, the most High God, who bestoweth gracious favours. Possessor of all things, who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their posterity, for the sake of his name.

On Sabbaths the following is added:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

On פֶּסַח, שָׁבוּעוֹת, and סֻכּוֹת say the following:

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

On רֹאשׁ הַשָּׁנָה say the following:

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

On יוֹם כִּפּוּר say the following,

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

The Reader says חֲצִי קַדִּישׁ, page 36.

This שְׁמוֹנֶה עֶשְׂרֵה is read on Sabbaths, excepting רֹאשׁ הַשָּׁנָה יוֹם כִּפּוּר and Festivals—for which see in their respective places.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה ·

On Festivals occurring on Week Days say as Follows—

זה צור This is the Rock of our salvation! thus they proclaimed and said.

On Sabbaths and Festivals say as follows—

זה אלי Thus they proclaimed, and said, The Lord will reign for ever and ever. And it is written, for the Lord hath redeemed Jacob, and delivered him from the hand that was stronger than he.

On Festivals occurring on Week Days say as follows—

ברוך אתה Blessed art thou, O Lord, who art the King, Rock, and Redeemer of Israel.

On Sabbaths and Festivals say as follows—

ברוך אתה Blessed art thou, O Lord! who hath redeemed Israel.

השכיבנו O Lord, our God! cause us to lie down in peace, and to rise again, O our King! in perfect health. O spread thy pavilion of peace over us, uphold us with thy good counsel, and help us for thy name's sake. Protect us, and remove far from us foes, pestilence, war, famine, and grief. O remove the enticer from being about us, and conceal us under the shadow of thy wings; for thou, O God, art our keeper and deliverer; thou, O Omnipotent, art a most merciful and gracious King! preserve our going forth, and coming in, to life and peace, now and for evermore. O spread over us the tabernacle of thy peace. Blessed art thou, O Eternal! who spreadeth the tabernacle of peace over us, and over all his people Israel, and over Jerusalem.

On Festivals occuring on Week Days say as Follows—

זֶה צוּר יִשְׁעֵנוּ פָּצוּ פֶה וְאָמְרוּ:

On Sabbaths and Festivals say as follows—

(זֶה אֵלִי עָנוּ וְאָמְרוּ •)

יְיָ׀ יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ •

On Festivals occuring on Week Days say as follows—

בָּרוּךְ אַתָּה יְיָ מֶלֶךְ צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ:

On Sabbaths and Festivals say as follows—

בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה • וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד־עוֹלָם • וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ • בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל־יְרוּשָׁלָיִם:

אמת ואמונה All this is truth and certainty, and irrefutable; that the Eternal is our God, and besides him there is none; we [Israel] are his people whom he hath redeemed from the hands of kings; he is our King! who hath delivered us from the power of tyrants; he is the Almighty, who hath avenged us on our adversaries, and who gave a just reward unto all our enemies; who doeth great things, which cannot be investigated; yea, wonders and miracles without number; who did keep us alive, and suffered not our feet to slip; he caused us to tread on the high places of our enemies, and exalted our horn over all our adversaries. For our sake, he performed miracles, and was revenged on Pharaoh; he performed prodigies and tokens in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought out his people Israel from amongst them unto perpetual liberty, and conducted his children between the divisions of the Red Sea. Their pursuers and their enemies, he caused to sink into the deep; his children did see his mighty power; they praised his name, and with pleasure and cheerfulness they acknowledged him their Sovereign. Moses and the children of Israel, sang unto thee.

מי כמכה Who is like unto thee, O Lord! among the mighty? Who is like unto thee, glorious in holiness, tremendous in praises, working miracles? Thy kingdom thy children beheld, when thou didst divide the sea for Moses.

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ
אֱלֹהֵינוּ וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ
מִיַּד־מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הֶעָרִיצִים הָאֵל
הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אֹיְבֵי
נַפְשֵׁנוּ הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־
אֵין מִסְפָּר: הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לַמּוֹט
רַגְלֵנוּ הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם קַרְנֵנוּ
עַל־כָּל־שׂנְאֵינוּ: הָעֹשֶׂה־לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה
אוֹתֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם: הַמַּכֶּה בְעֶבְרָתוֹ
כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵרוּת עוֹלָם: הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף
אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע: וְרָאוּ
בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִים יְהוָה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא · מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ
יָם לִפְנֵי מֹשֶׁה ·

goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets, between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the Land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth.

Numb. xv.

ויאמר And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God.

וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

Numb. xv. וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃

O God! the faithful King!

Deut. VI.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

Deut. XI.

והיה אם שמע And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in its due season; the first rain, and the latter rain; that thou mayest gather in thy corn, thy wine, and thine oil: and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the

When Prayers are not said with the Congregation add

אֵל מֶלֶךְ נֶאֱמָן׃

Deut. vi. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Deut. xi. וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֺתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ

Read. Bless ye the Lord, who is ever blessed.

Cong. Blessed be the Lord, who is blessed for ever and evermore.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name of the Supreme King of kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causest the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord, from henceforth, and for evermore.

Blessed art thou, O Eternal! our God! King of the universe! who with thy word causest the twilight of the evening; with wisdom thou openest the gates of the heavens, and with understanding thou altereth the seasons, changeth the times, regulateth the stars, and placeth them in their circular motion in the firmament, according to thy will. Thus hast thou created day and night; thou rollest the light apart, because of the darkness; and the, darkness because of the light; thou passest away the day and bringest night; thus thou makest a division between day and night. Eternal! Lord of Hosts! is thy name! O Omnipotent, living, and ever-existing God! reign over us, continually, and for evermore. Blessed art thou, O Lord! who bringeth on the evening.

אהבת עולם With eternal love hast thou loved the house of Israel, thy people; thou hast taught us laws and commandments, statutes, and judgments; therefore, O Lord, our God! when we lie down, and when we rise up, we will discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments, for ever and ever; for they are our life, and the prolongation of our days; and in them we will meditate day and night. Therefore, we beseech thee, withdraw not thy love from us for ever. Blessed art thou, O Eternal! thou lovest thy people Israel.

During the time the Reader says בָּרְכוּ the Congregation say יִתְבָּרַךְ till עוֹלָם

Reader. חזן בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation respond. קהל בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ ׃ בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר ׃ וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ ׃ אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ׳ תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד׳ כִּי־הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה׃ וְאַהֲבָתְךָ אַל־תָּסִיר מִמֶּנּוּ לְעוֹלָמִים ׃ בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל׃

בואי O come in peace, thou crown of thy husband; also with joy and mirth, in the midst of the faithful and beloved people. Enter, O bride. Enter, O bride! Come, my beloved, &c.

המקום The Omnipotent! shall console thee, with the rest of the mourners of Zion and Jerusalem.

PSALM XCII.

מזמור שיר ליום השבת A PSALM AND SONG FOR THE SABBATH DAY.—It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night. Upon the ten-stringed instrument, and upon the psaltery, and with the sweet sound of the harp. For thou O Lord! hast made me glad with thy wonderful works; I therefore, will triumph in the works of thy hands. How great, O Lord! are thy works; thy thoughts are exceedingly profound. A brutish man knoweth it not; neither doth a fool understand this. When the wicked spring up like grass, and all the workers of iniquity flourish; it is that they may be destroyed for ever. But thou, O Lord, art exalted for evermore. For lo! thy enemies, O Lord, for lo! thy enemies shall perish; all the workers of iniquity shall be scattered. But thou wilt exalt my horn, like the horn of a Reem: I shall be anointed with fresh oil. My eyes shall also see the end of my enemies; and my ears shall hear it of the wicked, who rise up against me. The righteous shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. They shall be planted in the house of the Lord; in the courts of our God shall they flourish. They shall still bring forth fruit in old age; they shall be fat and flourishing. To shew that the Lord is upright; he is my Rock, and there is no unrighteousness in him.

PSALM XCIII

יי מלך The Lord reigneth, clothed with majesty; the Lord hath clothed and girt himself with power; he hath also fixed the unalterable order of the universe. Thy throne, O Lord! is established from all antiquity: thy existence is from all eternity. Though the floods, O Lord! lift up their head, though they lift up their voice, and the floods raise up their waves; yet, mightier than the voice of the assembled waters, than the powerful billows of the ocean, art thou in thy eminence, O Lord! Thy testimonies are exceeding stable: holiness will grace thy house, O Lord! unto the utmost length of days.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ· גַּם בְּשִׂמְחָה וּבְצָהֳלָה· תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה· בּוֹאִי כַלָּה· בּוֹאִי כַלָּה: לכה

It is customary for an אָבֵל during the seven days of his mourning, called שִׁבְעָה, to be introduced into the Synagogue by the head of the Congregation, previous to מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, addressing him with the following.

הַמָּקוֹם יְנַחֵם אוֹתְךָ עִם שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם:

Ps. xcii. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַייָ וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת: עֲלֵי עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְיָ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת: בִּפְרֹחַ רְשָׁעִים ׀ כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה מָרוֹם לְעֹלָם יְיָ: כִּי הִנֵּה אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן: וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה: שְׁתוּלִים בְּבֵית יְיָ בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ: עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי־יָשָׁר יְיָ צוּרִי וְלֹא־עַוְלָתָה בּוֹ:

Ps. xciii. יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת ׀ יְיָ נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת ׀ מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ: עֵדֹתֶיךָ ׀ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְיָ לְאֹרֶךְ יָמִים:

The אבל says קדיש יתום vide wage 74.

wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the hinds to calve, and maketh bare the forests; and in his temple all speak of his glory. The Lord sat on the throne at the time of the deluge; yea, the Lord reigneth King for ever. The Lord giveth victory unto his people; the Lord will bless his people with peace.

לכה דודי Come, my beloved, to meet the bride: the presence of the sabbath let us meet. Come my beloved, &c.

שמור וזכור Keep and remember (the sabbath-day); both words (שמור and זכור) did the one peculiar God cause us to hear, with one expression; the Eternal is a Unity, and his name is Unity; to him appertaineth renown, glory, and praise. Come, my beloved, &c.

לקראת Come, let us go to meet the sabbath day; for it is the fountain of blessing; in the beginning of old was it appointed; for though last in creation, yet it was first in the design of God. Come, my beloved, &c.

מקדש O thou sanctuary of the King! O royal city! arise, and come forth from thy subversion; thou hast dwelt long enough in the abode of calamity, for he will now pity thee with kindness. Come, my beloved, &c.

התנערי Shake off the dust; arise, O my people! and adorn thyself with thy beautiful attire: for by the hand of Jesse, the Bethlehemite, redemption draweth nigh to my soul. Come, my beloved, &c.

התעוררי Rouse thyself: rouse thyself: arise, shine, for thy light is come. Awake, awake, utter a song; for the glory of the Lord is upon thee. Come, my beloved, &c.

לא O be not ashamed, neither be thou confounded. O Jerusalem! why art thou cast down? why art thou disquieted? In thee, the poor of my people shall take refuge, and the city (Jerusalem) shall be built on her own heap. Come, my beloved, &c.

והיו They who spoil thee, shall become a spoil; and they that swallow thee up, shall be removed far away; thy God will rejoice in thee, as the bridegroom rejoiceth in his bride. Come, my beloved, &c.

ימין On the right and on the left wilt thou be extended, and the Eternal wilt thou revere; through the means of a man, the descendant of פרץ will we rejoice and be glad. Come, my beloved, &c.

יְיָ יָחִיל מִדְבָּר יָחִיל יְיָ מִדְבַּר קָדֵשׁ: קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד: יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The Reader chaunts the following, and the Congregation at the end of every stanza, repeat לְכָה דוֹדִי.

לְכָה דוֹדִי לִקְרַאת כַּלָּה· פְּנֵי שַׁבָּת נְקַבְּלָה: לכה

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד· הִשְׁמִיעָנוּ אֵל הַמְיֻחָד· יְיָ אֶחָד וּשְׁמוֹ אֶחָד· לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה: לכה

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה· כִּי הִיא מְקוֹר הַבְּרָכָה· מֵרֹאשׁ מִקֶּדֶם נְסוּכָה· סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה: לכה

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה· קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה· רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא· וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה: לכה

הִתְנַעֲרִי מֵעָפָר קוּמִי· לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי· עַל־יַד בֶּן־יִשַׁי בֵּית הַלַּחְמִי· קָרְבָה אֶל־נַפְשִׁי גְאָלָהּ: לכה

הִתְעוֹרְרִי הִתְעוֹרְרִי· כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי· עוּרִי עוּרִי שִׁיר דַּבֵּרִי· כְּבוֹד יְיָ עָלַיִךְ נִגְלָה: לכה

לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי· מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי· בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי· וְנִבְנְתָה עִיר עַל־תִּלָּהּ: לכה

וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ· וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ· יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ· כִּמְשׂוֹשׂ חָתָן עַל־כַּלָּה: לכה

יָמִין וּשְׂמֹאל תִּפְרוֹצִי· וְאֶת־יְיָ תַּעֲרִיצִי· עַל יַד־אִישׁ בֶּן־פַּרְצִי· וְנִשְׂמְחָה וְנָגִילָה: לכה

hath made known his salvation; and manifested his righteousness in the sight of the gentiles. He hath remembered his mercy and truth to the house of Israel; all the extremities of the earth have seen the salvation of our God. Shout unto the Lord all ye inhabitants of the earth. Burst forth into joy, shout, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of psalm; with trumpets, and the sound of cornets, make a joyful noise before the Eternal, the King! Let the sea, and its full domains, roar; the terrestrial globe, and they who dwell therein! Let the floods clap the hand, let the mountains be joyful together, before the Lord; for he cometh to judge the earth; in righteousness will he judge the world, and the people with equity.

PSALM XCIX.

יי מלך The Lord reigneth! the gentiles tremble! he dwelleth above the כרובים; the earth totters! the Lord is great in Zion; he is high above all people. Let them praise thy name, for it is great, awful and holy! The power of the King is, that he loveth justice; thou hast established equity, thou hast executed justice and righteousness in Jacob. Extol ye the Lord our God, and prostrate yourselves at his footstool; holy is he! Moses and Aaron, among his priests, and Samuel, among those who called on his name; they called on the Lord, and he answered them. Out of the pillar of a cloud he he spake unto them; they observed his testimonies, and the statute which gave unto them. Thou didst answer them, O Eternal, our God! thou wast a forgiving God to them, though thou didst take vengeance of their bad actions. Extol ye the Eternal, our God! and worship at his holy mount; for the Eternal, our God! is holy.

PSALM XXIX.

מזמור לדוד A PSALM OF DAVID.—Ascribe unto the Lord, O ye sons of the mighty, ascribe glory and might unto the Lord. Ascribe unto the Lord the glory due unto his name; worship the Lord in holy attire. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord breaketh the cedars of Lebanon. He also maketh them skip like a calf; Lebanon and Shiryon like young ראמים; the voice of the Lord cleaveth flames of fire; the Lord shaketh the

הַגּוֹיִם גִּלָּה צִדְקָתוֹ: זָכַר חַסְדּוֹ ׀ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל
רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הָרִיעוּ לַיָי
כָּל־הָאָרֶץ פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ: זַמְּרוּ לַיָי בְּכִנּוֹר בְּכִנּוֹר
וְקוֹל זִמְרָה: בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי ׀ הַמֶּלֶךְ
יָיָ: יִרְעַם הַיָּם וּמְלֹאוֹ תֵּבֵל וְיֹשְׁבֵי בָהּ: נְהָרוֹת יִמְחֲאוּ־כָף
יַחַד הָרִים יְרַנֵּנוּ: לִפְנֵי יָיָ כִּי בָא לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־
תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים:

Ps. xcix. יָיָ מָלָךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ:
יָיָ בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל־כָּל־הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל
וְנוֹרָא קָדוֹשׁ הוּא: וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה
כּוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב ׀ אַתָּה עָשִׂיתָ:
רוֹמְמוּ יָיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא:
מֹשֶׁה וְאַהֲרֹן ׀ בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קֹרְאִים
אֶל־יָיָ וְהוּא יַעֲנֵם: בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם שָׁמְרוּ
עֵדֹתָיו וְחֹק נָתַן־לָמוֹ: יָיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נֹשֵׂא
הָיִיתָ לָהֶם וְנֹקֵם עַל־עֲלִילוֹתָם: רוֹמְמוּ יָיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יָיָ אֱלֹהֵינוּ:

Ps. xxix. מִזְמוֹר לְדָוִד הָבוּ לַיָי בְּנֵי אֵלִים הָבוּ לַיָי כָּבוֹד
וָעֹז: הָבוּ לַיָי כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיָי בְּהַדְרַת־קֹדֶשׁ:
קוֹל יָיָ עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יָיָ עַל־מַיִם רַבִּים:
קוֹל־יָיָ בַּכֹּחַ קוֹל יָיָ בֶּהָדָר: קוֹל יָיָ שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר
יָיָ אֶת־אַרְזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹן
כְּמוֹ בֶן־רְאֵמִים: קוֹל־יָיָ חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל

revered above all gods. For all the gods of the gentiles are idols; but the Lord hath made the heavens. Splendour and majesty are in his presence; in his sanctuary, triumph and beauty. Ascribe unto the Lord, O ye families of the people; ascribe unto the Lord the glory due unto his name: bring an offering, and enter into his courts. Worship the Lord in holy attire; let all the earth tremble before him. Declare ye among the heathen, that the Lord reigneth; he hath also fixed the foundation of the world, that it might not be moved: he will judge the people with rectitude. Let the heavens rejoice, and the earth be glad: let the sea roar, and all it contains. Let the field be joyful, and all that is therein: then shall all the trees of the wood shout; because of the presence of the Lord, for he cometh: he cometh to judge the earth, he will judge the world in righteousness, and the people with his faithfulness.

PSALM XCVII.

יי מלך The Lord reigneth; the earth is glad; the numerous isles rejoice. Clouds and thick darkness are round about him: righteousness and justice are the basis of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The mountains melted like wax at the presence of the Eternal; at the presence of the Lord of the whole earth. The heavens proclaim his righteousness; and all the nations see his glory. Confounded be the worshippers of graven images; even they who glory in idols; all gods prostrate themselves before him. Zion heard, and rejoiced, and the daughters of Judah were glad; because of thy judgments, O Eternal! for thou, O Lord! art high above all the earth: thou art exceedingly exalted above all gods. They who love the Lord, hate evil. He preserveth the souls of his saints, and delivereth them from the hands of the wicked. Light is sown for the righteous, and gladness for the true hearted. Rejoice in the Lord, O ye righteous; and give thanks unto his holy name.

PSALM XCVIII.

מזמור שירו ליי A PSALM.—Sing unto the Lord a new song, for he hath done wondrous things; his right hand, and his holy arm, hath gained him the victory. The Lord

נוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי ׀ כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים
וַיְיָ שָׁמַיִם עָשָׂה: הוֹד־וְהָדָר לְפָנָיו עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לַייָ מִשְׁפְּחוֹת עַמִּים הָבוּ לַייָ כָּבוֹד וָעֹז: הָבוּ לַייָ
כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו: הִשְׁתַּחֲווּ לַייָ
בְּהַדְרַת־קֹדֶשׁ חִילוּ מִפָּנָיו כָּל־הָאָרֶץ: אִמְרוּ בַגּוֹיִם ׀ יְיָ
מָלָךְ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט יָדִין עַמִּים בְּמֵישָׁרִים:
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוֹ: יַעֲלֹז שָׂדַי
וְכָל־אֲשֶׁר־בּוֹ אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר: לִפְנֵי יְיָ ׀ כִּי בָא
כִּי בָא לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בֶּאֱמוּנָתוֹ:
Ps. xcvii. יְיָ מָלָךְ תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים: עָנָן
וַעֲרָפֶל סְבִיבָיו צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ: אֵשׁ לְפָנָיו
תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו: הֵאִירוּ בְרָקָיו תֵּבֵל רָאֲתָה
וַתָּחֵל הָאָרֶץ: הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יְיָ מִלִּפְנֵי אֲדוֹן
כָּל־הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ וְרָאוּ כָל־הָעַמִּים
כְּבוֹדוֹ: יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל הַמִּתְהַלְלִים בָּאֱלִילִים
הִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים: שָׁמְעָה וַתִּשְׂמַח ׀ צִיּוֹן וַתָּגֵלְנָה
בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי־אַתָּה יְיָ עֶלְיוֹן
עַל־כָּל־הָאָרֶץ מְאֹד נַעֲלֵיתָ עַל־כָּל־אֱלֹהִים: אֹהֲבֵי יְיָ
שִׂנְאוּ רָע שֹׁמֵר נַפְשׁוֹת חֲסִידָיו מִיַּד רְשָׁעִים יַצִּילֵם:
אוֹר־זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה: שִׂמְחוּ צַדִּיקִים
בַּייָ וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ:

Ps. xcviii. מִזְמוֹר שִׁירוּ לַייָ ׀ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה
הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ לְעֵינֵי

ORDER OF THE SABBATH EVE.

ברוך אתה Blessed art thou, O Lord, our God! who hast sanctified us with thy commandments, and ordered us to light the lamp of the sabbath.

SERVICE FOR THE RECEPTION OF THE SABBATH.

PSALM XCV.

לכו נרננה O come, let us sing unto the Lord: let us shout to the Rock of our salvation. Let us approach his presence with thanksgiving, and joyfully sing hymns unto him. For the Lord is a great God, and a great king above all gods. In whose hands are the depths of the earth: and the summit of the hills is his also. The sea is his, for he made it: and his hands formed the dry land. Come, let us bow down, bend the knee, and prostrate ourselves before the Lord, who hath made us. For he is our God, and we are the flock of his pasture, and the sheep of his hand; even this day if ye will hearken to his voice. Harden not your hearts, as in the day of strife, and temptation in the wilderness. When your fathers provoked me, and proved me; though they saw my wondrous work. Forty years was I grieved with this generation, and said, it is a people of an erring heart, for they have not considered my ways. Then I swore in my wrath, that they should not come to the place of my rest.

PSALM XCVI.

שירו ליי שיר חדש Sing unto the Lord a new song: let all the earth sing unto the Lord. Sing unto the Lord, bless his name: proclaim his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and [illegible]ed in praise; he is to be

דִּינֵי עֶרֶב שַׁבָּת:

ORDER OF THE SABBATH EVE.

It is the duty of every Man to prepare a lamp with oil and cotton, and at the hour of the Sabbath to light the same, unless there be a Woman at the head of the family whose duty it properly is.—At the time of lighting, the following blessing is said

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל־שַׁבָּת:

קַבָּלַת שַׁבָּת:

SERVICE FOR THE RECEPTION OF THE SABBATH.

Ps. xcv. לְכוּ נְרַנְּנָה לַייָ נָרִיעָה לְצוּר יִשְׁעֵנוּ: נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִירוֹת נָרִיעַ לוֹ: כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ וְתוֹעֲפוֹת הָרִים לוֹ: אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ וְיַבֶּשֶׁת יָדָיו יָצָרוּ: בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי־יְיָ עֹשֵׂנוּ: כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ: אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָעֳלִי: אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם וְהֵם לֹא־יָדְעוּ דְרָכָי: אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי:

Ps. xcvi. שִׁירוּ לַייָ שִׁיר חָדָשׁ שִׁירוּ לַייָ כָּל־הָאָרֶץ: שִׁירוּ לַייָ בָּרְכוּ שְׁמוֹ בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד

36th. (Iyar 21st) This day is the thirty-sixth of the omer, making five weeks and one day.

May the, &c.

37th. (Iyar 22nd.) This day is the thirty-seventh of the omer, making five weeks and two days.

May the, &c.

38th. (Iyar 23rd.) This day is the thirty-eighth of the omer, making five weeks and three days.

May the, &c.

39th. (Iyar 24th) This day is the thirty-ninth of the omer, making five weeks and four days.

May the, &c.

40th. (Iyar 25th) This day is the fortieth of the omer, making five weeks and five days.

May the, &c.

41st. (Iyar 26th) This day is the forty-first of the omer, making five weeks and six days

May the, &c.

42nd. (Iyar 27th) This day is the forty-second of the omer, making six weeks. May the, &c

43rd. (Iyar 28th) This day is the forty-third of the omer, making six weeks and one day.

May the, &c.

44th. (Iyar 29th) This day is the forty-fourth of the omer, making six weeks and two days.

May the, &c.

45th. (Sivan 1st) This day is the forty-fifth of the omer, making six weeks and three days.

May the, &c.

46th. (Sivan 2nd) This day is the forty-sixth of the omer, making six weeks and four days.

May the, &c.

47th. (Sivan 3rd) This day is the forty-seventh of the omer, making six weeks and five days

May the, &c.

48th. (Sivan 4th) This day is the forty-eighth of the omer, making six weeks and six days.

May the, &c.

49th. (Sivan 5th) This day is the forty-ninth of the omer, making seven weeks

May the, &c.

36th (21 אייר) הַיּוֹם שִׁשָּׁה
וּשְׁלֹשִׁים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לָעֽוֹמֶר׃ הרחמן

37th (22 אייר) הַיּוֹם שִׁבְעָה
וּשְׁלֹשִׁים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי
יָמִים לָעֽוֹמֶר׃ הרחמן

38th (23 אייר) הַיּוֹם שְׁמוֹנָה
וּשְׁלֹשִׁים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה
יָמִים לָעֽוֹמֶר׃ הרחמן

39th (24 אייר) הַיּוֹם תִּשְׁעָה
וּשְׁלֹשִׁים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה
יָמִים לָעֽוֹמֶר׃ הרחמן

40th (25 אייר) הַיּוֹם אַרְבָּעִים
יוֹם שֶׁהֵם חֲמִשָּׁה
שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים
לָעֽוֹמֶר׃ הרחמן

41st (26 אייר) הַיּוֹם אֶחָד
וְאַרְבָּעִים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה
יָמִים לָעֽוֹמֶר׃ הרחמן

42nd (27 אייר) הַיּוֹם שְׁנַיִם
וְאַרְבָּעִים יוֹם שֶׁהֵם
שִׁשָּׁה שָׁבוּעוֹת לָעֽוֹמֶר׃
הרחמן

43rd (28 אייר) הַיּוֹם שְׁלֹשָׁה
וְאַרְבָּעִים יוֹם שֶׁהֵם
שִׁשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לָעֽוֹמֶר׃ הרחמן

44th (29 אייר) הַיּוֹם אַרְבָּעָה
וְאַרְבָּעִים יוֹם שֶׁהֵם
שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים
לָעֽוֹמֶר׃ הרחמן

45th (1 סיון) הַיּוֹם חֲמִשָּׁה
וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה
שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
לָעֽוֹמֶר׃ הרחמן

46th (2 סיון) הַיּוֹם שִׁשָּׁה
וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה
שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לָעֽוֹמֶר׃ הרחמן

47th (3 סיון) הַיּוֹם שִׁבְעָה
וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה
שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים
לָעֽוֹמֶר׃ הרחמן

48th (4 סיון) הַיּוֹם שְׁמוֹנָה
וְאַרְבָּעִים יוֹם שֶׁהֵם
שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה
יָמִים לָעֽוֹמֶר׃ הרחמן

49th (5 סיון) הַיּוֹם תִּשְׁעָה
וְאַרְבָּעִים יוֹם שֶׁהֵם
שִׁבְעָה שָׁבוּעוֹת לָעֽוֹמֶר׃
הרחמן

21st. (Iyar 6th) This day is the twenty-first of the omer, making three weeks. May the, &c.

22nd. (Iyar 7th) This day is the twenty-second of the omer, making three weeks and one day.

May the, &c.

23rd. (Iyar 8th) This day is the twenty-third of the omer, making three weeks and two days.

May the, &c.

24th. (Iyar 9th) This day is the twenty-fourth of the omer, making three weeks and three days.

May the, &c.

25th. (Iyar 10th) This day is the twenty-fifth of the omer, making three weeks and four days.

May the, &c

26th. (Iyar 11th) This day is the twenty sixth of the omer, making three weeks and five days.

May the, &c.

27th. (Iyar 12th) This day is the twenty-seventh of the omer, making three weeks and six days.

May the, &c.

28th. (Iyar 13th) This day is the twenty-eighth of the omer, making four weeks. May the, &c.

29th. (Iyar 14th) This day is the twenty-ninth of the omer, making four weeks and one day.

May the, &c.

30th. (Iyar 15th) This day is the thirtieth of the omer, making four weeks and two days.

May the, &c.

31st. (Iyar 16th) This day is the thirty-first of the omer, making four weeks and three days

May the, &c.

32nd. (Iyar 17th) This day is the thirty-second of the omer, making four weeks and four days.

May the, &c.

33rd. (Iyar 18th.) This day is the thirty-third of the omer, making four weeks and five days.

May the, &c.

34th. (Iyar 19th.) This day is the thirty-fourth of the omer, making four weeks and six days.

May the, &c.

35th. (Iyar 20th) This day is the thirty-fifth of the omer, making five weeks. May the, &c.

21st (6 אייר) הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת לָעוֹמֶר: הרחמן

22nd (7 אייר) הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעוֹמֶר: הרחמן

23rd (8 אייר) הַיּוֹם שְׁלשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעוֹמֶר: הרחמן

24th (9 אייר) הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וּשְׁלשָׁה יָמִים לָעוֹמֶר: הרחמן

25th (10 אייר) הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעוֹמֶר: הרחמן

26th (11 אייר) הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעוֹמֶר: הרחמן

27th (12 אייר) הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעוֹמֶר: הרחמן

28th (13 אייר) הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעוֹמֶר: הרחמן

29th (14 אייר) הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעוֹמֶר: הרחמן

30th (15 אייר) הַיּוֹם שְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעוֹמֶר: הרחמן

31st (16 אייר) הַיּוֹם אֶחָד וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלשָׁה יָמִים לָעוֹמֶר: הרחמן

32nd (17 אייר) הַיּוֹם שְׁנַיִם וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעוֹמֶר: הרחמן

ל"ג לעומר:

33rd (18 אייר) הַיּוֹם שְׁלשָׁה וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעוֹמֶר: הרחמן

34th (19 אייר) הַיּוֹם אַרְבָּעָה וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעוֹמֶר: הרחמן

35th (20 אייר) הַיּוֹם חֲמִשָּׁה וּשְׁלשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעוֹמֶר: הרחמן

2nd. (Nisan 17th) This day is the second of the omer. May the, &c.

3rd. (Nisan 18th) This day is the third of the omer. May the, &c.

4th. (Nisan 19th) This day is the fourth of the omer. May the, &c.

5th. (Nisan 20th) This day is the fifth of the omer. May the, &c.

6th. (Nisan 21st) This day is the sixth of the omer. May the, &c.

7th. (Nisan 22nd) This day is the seventh of the omer, making one week. May the, &c.

8th. (Nisan 23rd) This day is the eighth of the omer, making one week and one day. May the, &c.

9th. (Nisan 24th) This day is the ninth of the omer, making one week and two days May the, &c.

10th. (Nisan 25th) This day is the tenth of the omer, making one week and three days. May the, &c.

11th. (Nisan 26th) This day is the eleventh of the omer, making one week and four days. May the, &c.

12th. (Nisan 27th) This day is the twelfth of the omer, making one week and five days. May the, &c.

13th. (Nisan 28th) This day is the thirteenth of the omer, making one week and six days. May the, &c.

14th. (Nisan 29th) This day is the fourteenth of the omer, making two weeks. May the, &c.

15th. (Nisan 30th) This day is the fifteenth of the omer, making two weeks and one day. May the, &c.

16th. (Iyar 1st) This day is the sixteenth of the omer, making two weeks and two days. May the, &c

17th. (Iyar 2nd) This day is the seventeenth of the omer, making two weeks and three days. May the &c.

18th. (Iyar 3rd) This day is the eighteenth of the omer, making two weeks and four days. May the, &c.

19th. (Iyar 4th) This day is the nineteenth of the omer, making two weeks and five days. May the, &c.

20th. (Iyar 5th) This day is the twentieth day of the omer, making two weeks and six days. May the, &c.

2nd (17 ניסן) הַיּוֹם שְׁנֵי יָמִים לָעוֹמֶר: הרחמן

3rd (18 ניסן) הַיּוֹם שְׁלֹשָׁה יָמִים לָעוֹמֶר: הרחמן

4th (19 ניסן) הַיּוֹם אַרְבָּעָה יָמִים לָעוֹמֶר: הרחמן

5th (20 ניסן) הַיּוֹם חֲמִשָּׁה יָמִים לָעוֹמֶר: הרחמן

6th (21 ניסן) הַיּוֹם שִׁשָּׁה יָמִים לָעוֹמֶר: הרחמן

7th (22 ניסן) הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעוֹמֶר: הרחמן

8th (23 ניסן) הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד לָעוֹמֶר: הרחמן

9th (24 ניסן) הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעוֹמֶר: הרחמן

10th (25 ניסן) הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעוֹמֶר: הרחמן

11th (26 ניסן) הַיּוֹם אַחַד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעוֹמֶר: הרחמן

12th (27 ניסן) הַיּוֹם שְׁנֵים עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעוֹמֶר: הרחמן

13th (28 ניסן) הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים לָעוֹמֶר: הרחמן

14th (29 ניסן) הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעוֹמֶר: הרחמן

15th (30 ניסן) הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעוֹמֶר: הרחמן

16th (1 אייר) הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעוֹמֶר: הרחמן

17th (2 אייר) הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעוֹמֶר: הרחמן

18th (3 אייר) הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעוֹמֶר: הרחמן

19th (4 אייר) הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעוֹמֶר: הרחמן

20th (5 אייר) הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעוֹמֶר: הרחמן

הרחמן May the most merciful again re-establish the service of the temple. May it be thy will, O Lord, our God, and the God of our ancestors, that the temple be rebuilt speedily and in our days, and grant that thy law be our portion; and there we we will worship thee with reverence, as in days of yore, and as in former years.

PSALM LXVII.

למנצח בנגינות To THE CHIEF MUSICIAN ON NEGINOTH, A PSALM OR SONG.—May God be merciful unto us, and bless us, and cause his face to shine upon us for ever. Selah. That thy way may be known upon earth, and thy salvation among all nations. All people shall praise thee, O God! all people shall give thanks unto thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations of the earth. Selah. All people shall praise thee, O God! all people shall give thanks unto thee. Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us, and all parts of the earth shall fear him.

אנא בכח O Lord! we beseech thee to loosen, with the greatness of thy powerful right hand, those that are bound in captivity. Accept the cry of thy people; exalt and purify us, O thou who art tremendous! O most powerful God! we beseech thee to preserve, as the apple of the eye, those who seek thy unity. Bless, and purify them, and continually requite them according to thy merciful righteousness. Thou, who art most mighty and holy! guide thy assembled people with thy abundant goodness. Thou, who art an unity, and most excellent, regard thy people, who continually make mention of thy holiness. O Omniscient! accept our prayers, and hearken to our cries. Blessed be the name of the glory of his kingdom for ever and ever.

הָרַחֲמָן יַחֲזִיר עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לִמְקוֹמָהּ:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

Ps. LXVII. לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ:

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה · אבג״יתץ
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא · קרע״שטן
נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם · נגד״יכש
בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גָּמְלֵם · בטר״צתג
חֲסִין קָדוֹשׁ בְּרוֹב טוּבְךָ נַהֵל עֲדָתֶךָ · חקב״טנע
יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ · יגל״פזק
שַׁוְעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֻמוֹת · שקו״ציח

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

thee, O Lord my God, with all my heart; and I will glorify thy name for evermore, For great is thy mercy towards me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid. Shew me a token for good; that they which hate me may see it and be ashamed: because thou, Lord, hast helped me, and comforted me.

ORDER OF COUNTING THE OMER.

On the second night of Passover we commence to count the Omer, and continue the same until the night previous to the Feast of Weeks.

These Prayers are said (introducing the Omer of every evening) in the following order:—

לשם יחוד In the name of the only God, the Holy One, blessed be he, and in his loving and compassionate presence, —acknowledged with love and reverence by all Israel— I herewith undertake to comply with the affirmative precept, commanding us to count the omer, in accordance with the words of the law: "Ye shall count unto you from the morrow after the holiday that ye brought the omer of the wave-offering, seven complete weeks; until the morrow of the seventh week shall ye number fifty days."

ברוך Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and hast commanded us to count the omer.

This is the first day of the Omer.

אוֹדְךָ ׀ אֲדֹנָי אֱלֹהַי בְּכָל־לְבָבִי וַאֲכַבְּדָה שִׁמְךָ לְעוֹלָם׃ כִּי־חַסְדְּךָ גָּדוֹל עָלָי וְהִצַּלְתָּ נַפְשִׁי מִשְּׁאוֹל תַּחְתִּיָּה׃ אֱלֹהִים ׀ זֵדִים קָמוּ עָלַי וַעֲדַת עָרִיצִים בִּקְשׁוּ נַפְשִׁי וְלֹא שָׂמוּךָ לְנֶגְדָּם׃ וְאַתָּה אֲדֹנָי אֵל־רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃ פְּנֵה אֵלַי וְחָנֵּנִי תְּנָה־עֻזְּךָ לְעַבְדֶּךָ וְהוֹשִׁיעָה לְבֶן־אֲמָתֶךָ׃ עֲשֵׂה־עִמִּי אוֹת לְטוֹבָה וְיִרְאוּ שֹׂנְאַי וְיֵבֹשׁוּ כִּי־אַתָּה יְהוָה עֲזַרְתַּנִי וְנִחַמְתָּנִי׃

סדר ספירת העמר

ORDER OF COUNTING THE עומר.

On the Second Night of פֶּסַח we commence to count the עוֹמֶר and continue the same until the night previous to שָׁבֻעוֹת.

These Prayers are said (introducing the עוֹמֶר of every evening) in the following order:—

לְשֵׁם יִחוּד קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּהּ בִּדְחִילוּ וּרְחִימוּ בְּיִחוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל׃ הִנְנִי מְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל־סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר׃

הַיּוֹם יוֹם אֶחָד לָעֹמֶר׃

spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt-offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering; then shall they offer bullocks upon thine altar.

PSALM LXXXVI.

תפלה לדוד A PRAYER OF DAVID.—Bow down thine ear, O Lord, hear me; for I *am* poor and needy. Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee O Lord, do I lift up my soul. For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the gods *there is* none like unto thee, O Lord! neither *are there any works* like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou *art* great, and doest wondrous thing: thou *art* God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. I will praise

פֹשְׁעִים דְּרָכֶיךָ וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ׃ הַצִּילֵנִי מִדָּמִים ׀ אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תְּרַנֵּן לְשׁוֹנִי צִדְקָתֶךָ׃ אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃ כִּי ׀ לֹא־תַחְפֹּץ זֶבַח וְאֶתֵּנָה עוֹלָה לֹא תִרְצֶה׃ זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה׃ הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָםִ׃ אָז תַּחְפֹּץ זִבְחֵי־צֶדֶק עוֹלָה וְכָלִיל אָז יַעֲלוּ עַל־מִזְבַּחֲךָ פָרִים׃

On Thursday Night, say—

Ps. lxxxvi. תְּפִלָּה לְדָוִד הַטֵּה יְהוָה אָזְנְךָ עֲנֵנִי כִּי־עָנִי וְאֶבְיוֹן אָנִי׃ שָׁמְרָה נַפְשִׁי כִּי־חָסִיד אָנִי הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהַי הַבּוֹטֵחַ אֵלֶיךָ׃ חָנֵּנִי אֲדֹנָי כִּי־אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם׃ שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ כִּי־אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא׃ כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ׃ הַאֲזִינָה יְהוָה תְּפִלָּתִי וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתָי׃ בְּיוֹם צָרָתִי אֶקְרָאֶךָּ כִּי־תַעֲנֵנִי׃ אֵין־כָּמוֹךָ בָאֱלֹהִים ׀ אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ׃ כָּל־גּוֹיִם ׀ אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וִיכַבְּדוּ לִשְׁמֶךָ׃ כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים לְבַדֶּךָ׃ הוֹרֵנִי יְהוָה דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

hear, O Lord my God. For I said, *Hear me,* lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me. For I *am* ready to halt, and my sorrow *is* continually before me. For I will declare mine iniquity; I will be sorry for sin. But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow *the thing that is* good. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

PSALM LI.

למנצח TO THE CHIEF MUSICIAN, A PSALM OF DAVID.—Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin *is* ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore me unto the joy of thy salvation; and uphold me *with thy* free

הוֹחָלְתִּי אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהָי: כִּי־אָמַרְתִּי פֶּן־
יִשְׂמְחוּ־לִי בְּמוֹט רַגְלִי עָלַי הִגְדִּילוּ: כִּי אֲנִי לְצֶלַע
נָכוֹן וּמַכְאוֹבִי נֶגְדִּי תָמִיד: כִּי־עֲוֺנִי אַגִּיד אֶדְאַג
מֵחַטָּאתִי וְאֹיְבַי חַיִּים עָצֵמוּ וְרַבּוּ שֹׂנְאַי שָׁקֶר: וּמְשַׁלְּמֵי
רָעָה תַּחַת טוֹבָה יִשְׂטְנוּנִי תַּחַת רָדְופִי־טוֹב:
אַל־תַּעַזְבֵנִי יְהֹוָה אֱלֹהַי אַל־תִּרְחַק מִמֶּנִּי: חוּשָׁה
לְעֶזְרָתִי אֲדֹנָי תְּשׁוּעָתִי:

On Wednesday Night, say—

Ps. LI. לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: בְּבוֹא אֵלָיו נָתָן הַנָּבִיא
כַּאֲשֶׁר־בָּא אֶל־בַּת־שָׁבַע: חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ כְּרֹב
רַחֲמֶיךָ מְחֵה פְשָׁעָי: הֶרֶב כַּבְּסֵנִי מֵעֲוֺנִי וּמֵחַטָּאתִי
טַהֲרֵנִי: כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד: לְךָ
לְבַדְּךָ חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן־תִּצְדַּק
בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ: הֵן־בְּעָווֹן חוֹלָלְתִּי וּבְחֵטְא
יֶחֱמַתְנִי אִמִּי: הֵן אֱמֶת חָפַצְתָּ בַטֻּחוֹת וּבְסָתֻם חָכְמָה
תוֹדִיעֵנִי: תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר תְּכַבְּסֵנִי וּמִשֶּׁלֶג
אַלְבִּין: תַּשְׁמִיעֵנִי שָׂשׂוֹן וְשִׂמְחָה תָּגֵלְנָה עֲצָמוֹת
דִּכִּיתָ: הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי וְכָל־עֲוֺנֹתַי מְחֵה: לֵב
טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי:
אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי:
הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִסְמְכֵנִי: אֲלַמְּדָה

be found; surely in the floods of great waters they shall not come nigh unto him. Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows *shall be* to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXVIII.

מזמור לדוד A PSALM OF DAVID.—O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink *and* are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire *is* before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth *are* no reproofs. For in thee, O Lord, do I hope: thou wilt

מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ: אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי
רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה: אַשְׂכִּילְךָ׀ וְאוֹרְךָ בְּדֶרֶךְ־זוּ
תֵלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי: אַל־תִּהְיוּ׀ כְּסוּס כְּפֶרֶד אֵין
הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל־קְרֹב אֵלֶיךָ: רַבִּים
מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ: שִׂמְחוּ
בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל־יִשְׁרֵי־לֵב:

On Tuesday Night, say—

Ps. xxxviii. מִזְמוֹר לְדָוִד לְהַזְכִּיר: יְהוָה אַל־בְּקֶצְפְּךָ
תוֹכִיחֵנִי וּבַחֲמָתְךָ תְיַסְּרֵנִי: כִּי־חִצֶּיךָ נִחֲתוּ־בִי וַתִּנְחַת
עָלַי יָדֶךָ: אֵין־מְתֹם בִּבְשָׂרִי מִפְּנֵי זַעְמֶךָ אֵין־שָׁלוֹם
בַּעֲצָמַי מִפְּנֵי חַטָּאתִי: כִּי־עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא
כָבֵד יִכְבְּדוּ מִמֶּנִּי: הִבְאִישׁוּ נָמַקּוּ חַבּוּרֹתָי מִפְּנֵי אִוַּלְתִּי:
נַעֲוֵיתִי שַׁחֹתִי עַד־מְאֹד כָּל־הַיּוֹם קֹדֵר הִלָּכְתִּי: כִּי־
כְסָלַי מָלְאוּ נִקְלֶה וְאֵין מְתֹם בִּבְשָׂרִי: נְפוּגוֹתִי וְנִדְכֵּיתִי
עַד־מְאֹד שָׁאַגְתִּי מִנַּהֲמַת לִבִּי: אֲדֹנָי נֶגְדְּךָ כָל־תַּאֲוָתִי
וְאַנְחָתִי מִמְּךָ לֹא־נִסְתָּרָה: לִבִּי סְחַרְחַר עֲזָבַנִי כֹחִי
וְאוֹר עֵינַי גַּם־הֵם אֵין אִתִּי: אֹהֲבַי׀ וְרֵעַי מִנֶּגֶד נִגְעִי
יַעֲמֹדוּ וּקְרוֹבַי מֵרָחֹק עָמָדוּ: וַיְנַקְשׁוּ׀ מְבַקְשֵׁי נַפְשִׁי
וְדֹרְשֵׁי רָעָתִי דִּבְּרוּ הַוּוֹת וּמִרְמוֹת כָּל־הַיּוֹם יֶהְגּוּ: וַאֲנִי
כְחֵרֵשׁ לֹא אֶשְׁמָע וּכְאִלֵּם לֹא יִפְתַּח־פִּיו: וָאֱהִי כְּאִישׁ
אֲשֶׁר לֹא־שֹׁמֵעַ וְאֵין בְּפִיו תּוֹכָחוֹת: כִּי־לְךָ יְהוָה

the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright *is* the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord *are* mercy and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it *is* great. What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord *is* with them that fear him; and he will shew them his covenant. Mine eyes *are* ever toward the Lord; for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon my affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they that hate me with cruel hatred. O keep my soul and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles.

PSALM XXXII.

לדוד משכיל A PSALM OF DAVID, MASCHIL.—Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgivest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest

אַל־תִּזְכֹּר כְּחַסְדְּךָ זְכָר־לִי־אַתָּה לְמַעַן טוּבְךָ יְהוָֹה׃ טוֹב
וְיָשָׁר יְהוָֹה עַל־כֵּן יוֹרֶה חַטָּאִים בַּדָּרֶךְ׃ יַדְרֵךְ עֲנָוִים
בַּמִּשְׁפָּט וִילַמֵּד עֲנָוִים דַּרְכּוֹ׃ כָּל־אָרְחוֹת יְהוָֹה חֶסֶד
וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃ לְמַעַן־שִׁמְךָ יְהוָֹה וְסָלַחְתָּ
לַעֲוֺנִי כִּי רַב־הוּא׃ מִי זֶה הָאִישׁ יְרֵא יְהוָֹה יוֹרֶנּוּ
בְּדֶרֶךְ יִבְחָר׃ נַפְשׁוֹ בְּטוֹב תָּלִין וְזַרְעוֹ יִירַשׁ אָרֶץ׃
סוֹד יְהוָֹה לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם׃ עֵינַי תָּמִיד
אֶל־יְהוָֹה כִּי־הוּא יוֹצִיא מֵרֶשֶׁת רַגְלָי׃ פְּנֵה־אֵלַי
וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי׃ צָרוֹת לְבָבִי הִרְחִיבוּ מִמְּצוּקוֹתַי
הוֹצִיאֵנִי׃ רְאֵה־עָנְיִי וַעֲמָלִי וְשָׂא לְכָל־חַטֹּאותָי׃ רְאֵה
אוֹיְבַי כִּי־רָבּוּ וְשִׂנְאַת חָמָס שְׂנֵאוּנִי׃ שָׁמְרָה נַפְשִׁי
וְהַצִּילֵנִי אַל־אֵבוֹשׁ כִּי־חָסִיתִי בָךְ׃ תֹּם־וָיֹשֶׁר יִצְּרוּנִי כִּי
קִוִּיתִיךָ׃ פְּדֵה־אֱלֹהִים אֶת־יִשְׂרָאֵל מִכֹּל צָרוֹתָיו׃

On Monday Night, say—

Ps. xxxii. לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי־פֶּשַׁע כְּסוּי חֲטָאָה׃
אַשְׁרֵי אָדָם לֹא־יַחְשֹׁב יְהוָֹה לוֹ עָוֺן וְאֵין בְּרוּחוֹ רְמִיָּה׃
כִּי הֶחֱרַשְׁתִּי בָּלוּ עֲצָמָי בְּשַׁאֲגָתִי כָּל־הַיּוֹם׃ כִּי ׀ יוֹמָם
וָלַיְלָה ׀ תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ
סֶלָה׃ חַטָּאתִי אוֹדִיעֲךָ וַעֲוֺנִי לֹא־כִסִּיתִי אָמַרְתִּי אוֹדֶה
עֲלֵי פְשָׁעַי לַיהוָֹה וְאַתָּה נָשָׂאתָ עֲוֺן חַטָּאתִי סֶלָה׃
עַל־זֹאת יִתְפַּלֵּל כָּל־חָסִיד ׀ אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף

of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth.

PSALM XXIX.

מזמור לדוד A PSALM OF DAVID.—Ascribe unto the Lord, O ye sons of the mighty, ascribe glory and might unto the Lord. Ascribe unto the Lord the glory due unto his name; worship the Lord in holy attire. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord breaketh the ced rs of Lebanon. He also maketh them skip like a calf; Lebanon and Shiryon like a young Reëm; the voice of the Lord cleaveth flames of fire; the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests; and in his temple every thing speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

PSALM XXV.

לדוד A PSALM OF DAVID.—Unto thee, O Lord, do I lift up my soul, O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me, yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Shew me thy ways, O Lord, teach me thy paths, lead me in thy truth, and teach me: for thou art the God of my salvation: on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy lovingkindnesess; for they have been ever of old. Remember not

אָרְחוֹת יַמִּים: יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ
בְּכָל־הָאָרֶץ:

Ps. xxix. מִזְמוֹר לְדָוִד הָבוּ לַייָ בְּנֵי אֵלִים הָבוּ לַייָ כָּבוֹד
וָעֹז: הָבוּ לַייָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַייָ בְּהַדְרַת־קֹדֶשׁ:
קוֹל יְיָ עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:
קוֹל־יְיָ בַּכֹּחַ קוֹל יְיָ בֶּהָדָר: קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר
יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן
כְּמוֹ בֶן־רְאֵמִים: קוֹל־יְיָ חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל
יְיָ יָחִיל מִדְבָּר יָחִיל יְיָ מִדְבַּר קָדֵשׁ: קוֹל יְיָ יְחוֹלֵל
אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד: יְיָ
לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

On those days when תַּחֲנוּן is said, add one of the following Psalms, as directed.

On Sunday Night, say—

Ps. xxv. לְדָוִד אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא: אֱלֹהַי בְּךָ
בָטַחְתִּי אַל־אֵבוֹשָׁה אַל־יַעַלְצוּ אוֹיְבַי לִי: גַּם כָּל־קוֶֹיךָ
לֹא יֵבֹשׁוּ יֵבֹשׁוּ הַבּוֹגְדִים רֵיקָם: דְּרָכֶיךָ יְהוָה הוֹדִיעֵנִי
אֹרְחוֹתֶיךָ לַמְּדֵנִי: הַדְרִיכֵנִי בַאֲמִתֶּךָ ׀ וְלַמְּדֵנִי כִּי־אַתָּה
אֱלֹהֵי יִשְׁעִי אוֹתְךָ קִוִּיתִי כָּל־הַיּוֹם: זְכֹר רַחֲמֶיךָ יְהוָה
וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: חַטֹּאות נְעוּרַי ׀ וּפְשָׁעַי

PSALM XXIV.

לדוד מזמור A PSALM OF DAVID.—The earth and the fulness thereof, are the Lord's: the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

PSALM VIII.

למנצח על הגתית TO THE CHIEF MUSICIAN UPON GITTITH, A PSALM OF DAVID.—O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish

After מַעֲרִיב בִּזְמַנָּהּ the three following Psalms are said; at the close of which קַדִּישׁ יָתוֹם is said by an אָבֵל

Ps. xxiv. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי
בָהּ: כִּי הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־
יַעֲלֶה בְהַר יְיָ וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר־
לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמִרְמָה:
יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר
דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים
רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא
זֶה מֶלֶךְ הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

Ps. viii. לַמְנַצֵּחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד: יְהוָה
אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר־תְּנָה הוֹדְךָ
עַל־הַשָּׁמָיִם: מִפִּי עוֹלְלִים וְיֹנְקִים יִסַּדְתָּ עֹז לְמַעַן
צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם: כִּי־אֶרְאֶה שָׁמֶיךָ
מַעֲשֵׂה אֶצְבְּעֹתֶיךָ יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּ: מָה
אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ: וַתְּחַסְּרֵהוּ
מְּעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ: תַּמְשִׁילֵהוּ
בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַחַת־רַגְלָיו: צֹנֶה וַאֲלָפִים
כֻּלָּם וְגַם בַּהֲמוֹת שָׂדָי: צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם עֹבֵר

nor our lot like their multitude; since we bend the knee, and prostrate ourselves, and return thanks before the Supreme King of kings, the holy and blessed ONE! he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else."

עַל כֵּן נְקַוֶּה לְךָ We, therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name shall they ascribe honour, while they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

בְּכָל־הֲמוֹנָם · וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא · שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים : הוּא אֱלֹהֵינוּ אֵין עוֹד · אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד :

עַל־כֵּן נְקַוֶּה־לְּךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ · לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן · לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ · לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ · יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי־לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן · לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ · וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ · וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ · וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד · כִּי־הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי־עַד תִּמְלוֹךְ בְּכָבוֹד · כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד : וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד :

קדיש יתום is said by an אבל. Vide page 7[illegible]

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law.

ושם And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

The Reader says Kaddish page 72, then say "It is peculiarly." For the Psalms said after the Evening Service when read in due time, see page 145.

The Omer is counted immediately after the Ameedah before the Reader says Kaddish. For counting the Omer and Psalms for the occasion, with instructions relating thereto, see page 151.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like other families of the earth; neither hath he appointed our portion like theirs,

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם׃ עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The Reader says קַדִּישׁ page 72, then say עָלֵינוּ. For the Psalms said after the Evening Service when read in due time, see page 145.

The עוֹמֶר is counted immediately after the שְׁמוֹנֶה עֶשְׂרֵה before the Reader says קַדִּישׁ. For counting the עוֹמֶר and Psalms for the occasion, with instructions relating thereto, see page 151.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת · וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגוֹרָלֵנוּ

generations we render thanks unto thee, and declare thy praise; for our life which is delivered into thy hand; and for our souls, which are deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and kindnesses, *which are* at all times exercised *towards us*, at morn, noon, and even. *Thou* art good, for thy compassion never faileth; *thou* art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

לְדוֹר וָדוֹר · נוֹדֶה־לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל־נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

On חנכה *and* פורים *say* על הנסים *Vide page* 50 *and* 51.

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

During the Ten Days of Penance add

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם · וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

During the Ten Days of Penance add בספר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית־יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם · בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

O our King! dismiss us not empty; for thou hearest the prayers of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest to prayer.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say*, on this day of the feast of unleavened bread. *On the feast of Tabernacles, say*, on this day of the feast of Tabernacles.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee; for thou art the Lord, our God, and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all

וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל־תְּשִׁיבֵנוּ · כִּי־אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On רֹאשׁ חֹדֶשׁ *or the first day of every Month also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ
וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה ·
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ כִּי־אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן ·

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא

and mercy; and justify us in judgment. Blessed art thou, O Lord! the King, who loveth righteousness and justice.

(*During the ten days of Penance, add,* the King of justice.)

ולמלשינים O let the slanderers have no hope; all the wicked be annihilated speedily, and all the tyrants be cut off, hurled down, and reduced speedily; humble thou them quickly in our days. Blessed art thou, O Lord! who destroyest enemies, and humblest tyrants.

על הצדיקים O Lord, our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel; the remnant of their scribes, the virtuous strangers, as also towards us; and bestow a good reward unto all those who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just.

ולירושלים O be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. O rebuild it shortly, even in our days a structure of everlasting fame, and speedily establish the throne of David thereon.

את צמח דוד O cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causest the horn of salvation to bud.

שמע קולנו Hear our voice, O Lord, our God! O have compassion and mercy upon us, and accept our prayers with mercy and favour; for thou art Omnipotent! Thou hearkenest to prayers and supplications; and from thy presence,

וּבְרַחֲמִים וְצַדְּקֵנוּ בְּמִשְׁפָּט · בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the ten days of Penance read הַמֶּלֶךְ הַמִּשְׁפָּט instead of מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה וְכָל־עוֹשֵׂי רִשְׁעָה כְּרֶגַע יֹאבֵדוּ וְכֻלָּם מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ · בָּרוּךְ אַתָּה יְיָ שׁוֹבֵר אֹיְבִים וּמַכְנִיעַ זֵדִים:

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נֵבוֹשׁ כִּי־בְךָ בָּטָחְנוּ · בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין · בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם · בָּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה ·

סלח לנו Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord! who art gracious, and ready to pardon.

ראה O look upon our afflictions [we beseech thee] and defend our cause; and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord! who redeemest Israel.

רפאנו Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. O grant us a perfect cure for all our wounds; for thou art an Omnipotent King! a merciful and faithful Physician. Blessed art thou, O Lord! who healeth the diseases of his people Israel.

ברך עלינו O Lord, our God! bless this year for us, as also every species of its fruit for our benefit; and bestow (*during the winter season, say,* dew and rain for a blessing upon the face of the earth). O satisfy us with thy goodness, and bless our year as other good and fruitful years. Blessed art thou, O Lord! who blesseth the years.

תקע בשפר גדול O sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives, so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord! who gathereth together the outcasts of his people Israel.

השיבה שופטינו O restore our judges as aforetime, and our counsellors as at the beginning; remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ כִּי גוֹאֵל חָזָק אָתָּה׃ בָּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל:

רְפָאֵנוּ יְיָ וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה כִּי תְהִלָּתֵנוּ אָתָּה׃ וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה׃

During the Winter Season say* ותן טל ומטר לברכה *instead of* ותן ברכה.

וְתֵן בְּרָכָה עַל־פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת׃ בָּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים:

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ׃ בָּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד

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* Commencing from the latter part of the month כסליו, and continuing till the Holyday of פסח.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

(*During the ten days of Penance say*, Holy King!)

אתה חונן Thou graciously endowest mankind with knowledge, and teachest reason unto mortal man. O may we be graciously endowed from thee, with knowledge, understanding, and discernment. Blessed art thou, O Lord! who graciously bestoweth knowledge.

השיבנו O our Father, we beseech thee, cause us to turn to the observance of thy law; and draw us near, O our King! unto thy service; cause us to return to thy presence, by a perfect repentance. Blessed art thou, O Lord! who delightest in penitence.

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ·

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר· מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה·

During the ten days of Penance add ·מי־כמוך

מִי־כָמוֹךָ אַב־הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים· בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of penance say המלך הקדוש.

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה· וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל· בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ· בָּרוּךְ אַתָּה יְיָ הָרוֹצֶה בִּתְשׁוּבָה:

thou art great, and doest wondrous things. Thou alone art God; we are thy people, the sheep of thy pasture: we will ever give thanks unto thee, and to all generations recount thy praise. Blessed be the Lord by day, and blessed be the Lord by night; blessed be the Lord when we lie down, and blessed be the Lord when we rise up; for in thy hand are the souls of the quick and the dead: in whose hand also is the soul of every living creature, and the spirit of every mortal. In thy hand do I deposit my spirit; for thou hast redeemed me, O Eternal! God of truth! Our God, who art in heaven, proclaim the Unity of thy name, and establish thy kingdom perpetually, and reign over us for ever and ever.

יראו עינינו O that our eyes may see it, our heart rejoice, and our soul in truth, exult in thy salvation; when it shall be said unto Zion, thy God hath reigned. The Lord reigneth! the Lord hath reigned! the Lord will reign for ever and ever. For the kingdom is thine, and to all eternity wilt thou reign in glory; neither have we any other King but thee. Blessed art thou, O Eternal King! in thy glory wilt thou continually reign over us, and over all thy works for ever and ever.

אדני שפתי O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac. and the God of Jacob; the great, mighty and tremendous God, the most High God, who bestoweth gracious favours, Possessor of all things, who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their posterity, for the sake of his name.

לְשְׁמֶךָ: כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים לְבַדֶּךָ: וַאֲנַחְנוּ עַמְּךָ וְצֹאן מַרְעִיתֶךָ נוֹדֶה לְּךָ לְעוֹלָם לְדוֹר וָדוֹר נְסַפֵּר תְּהִלָּתֶךָ: בָּרוּךְ יְיָ בַּיּוֹם · בָּרוּךְ יְיָ בַּלָּיְלָה · בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ · בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר אִישׁ: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ וְקַיֵּם מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת בֶּאֱמֹר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד · כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה · בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ בִּכְבוֹדוֹ תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל־כָּל־מַעֲשָׂיו:

The Reader says, חצי קדיש *Vide page 36.*

The Congregation then say the following—

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה ·

השכיבנו O Lord, our God! cause us to lie down in peace, and to rise again, O our King! in perfect health. O spread thy pavilion of peace over us, uphold us with thy good counsel and help us for thy name's sake. Protect us, and remove far from us foes, pestilence, war, famine, and grief. O remove the enticer (satan) from being about us, and conceal us under the shadow of thy wings; for thou, O God, art our keeper and deliverer; thou, O Omnipotent! art a most merciful and gracious King! preserve our going forth, and coming in, to life and peace, now and for evermore. Blessed art thou, O Lord! who guardeth his people Israel, for ever.

ברוך יי לעולם Blessed is the Eternal for evermore! Amen. Amen. Blessed is the Eternal from Zion! he who dwelleth at Jerusalem. Hallelujah! Blessed be the Eternal God! the God of Israel! who alone doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory: amen! amen! The glory of the Lord endureth for ever: the Lord rejoiceth in his works. Blessed be the name of the Lord, from henceforth, and for evermore. The Lord will not abandon his people, for the sake of his great name; for the Lord pleased to make you his people: and when all the people saw it, they fell on their faces, and said, the Eternal is the only God! the Eternal is the only God! the Eternal will be King over all the earth. In that day, the Eternal will be acknowledged an Unity; and his name will also be Unity. Let thy mercy, O Lord! be upon us, according as we hope in thee. Save us, O God of our salvation, and gather us together, and deliver us from the gentiles, that we may give thanks to thy holy name, and glory in thy praise. All nations which thou hast made, will come and worship thee, O Lord! and glorify thy name; for

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם ׃
בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד ׃

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן ׃ בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָיִם הַלְלוּיָהּ ׃ בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ ׃ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן ׃ יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו ׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם ׃ כִּי לֹא־יִטֹּשׁ יְיָ אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם ׃ וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְיָ הוּא הָאֱלֹהִים ׃ וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד ׃ יְהִי חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ ׃ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ ׃ כָּל־גּוֹיִם ׀ אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וִיכַבְּדוּ

אמת ואמונה All this is truth and certainty, and irrefutable; that the Eternal is our God, and besides him there is none; we [Israel] are his people whom he hath redeemed from the hands of kings; he is our King! who hath delivered us from the power of tyrants; he is the Almighty, who hath avenged us on our adversaries, and who gave a just reward unto all our enemies; who doeth great things, which cannot be investigated; yea, wonders and miracles without number; who did keep us alive, and suffered not our feet to slip; he caused us to tread on the high places of our enemies, and exalted our horn over all our adversaries. For our sake, he performed miracles, and was revenged on Pharoah; he performed prodigies and tokens in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought out his people Israel from amongst them unto perpetual liberty, and conducted his children between the divisions of the Red Sea. Their pursuers, and their enemies, he caused to sink into the deep; his children did see his mighty power; they praised his name, and with pleasure and cheerfulness they acknowledged him their Sovereign. Moses and the children of Israel, sang unto thee.

מי כמכה Who is like unto thee, O Lord! among the mighty? Who is like unto thee, glorious in holiness, tremendous in praises, working miracles?

מלכותך Thy kingdom thy children beheld, when thou didst divide the sea for Moses. Thus they proclaimed, and said, The Lord will reign for ever and ever.

ונאמר And it is written, for the Lord hath redeemed Jacob, and delivered him from the hand that was stronger than he. Blessed art thou, O Lord! who hath redeemed Israel.

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ מִיַּד־מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הֶעָרִיצִים הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־אֵין מִסְפָּר: הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שֹׂנְאֵינוּ: הָעֹשֶׂה־לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם: הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם: הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע: וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם: מִי־כָמֹכָה בָּאֵלִם יְהוָה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלִי עָנוּ וְאָמְרוּ· יְהוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ· בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets, between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth.

Numb. xv.

ויאמר And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God.

וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהֹוָה נֹתֵן
לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטֹטָפֹת בֵּין עֵינֵיכֶם׃
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהֹוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ׃

Numb. xv. וַיֹּאמֶר יְהֹוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי
בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃
וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהֹוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם׃
אֲנִי יְהֹוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהֹוָה אֱלֹהֵיכֶם׃

אל מלך נאמן O God! the faithful King:

Deut. vi.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

Deut. xi.

והיה אם שמע And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in its due season; the first rain, and the latter rain; that thou mayest gather in thy corn, thy wine, and thine oil: and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the

When Prayers are not said with the Congregation, add

(אֵל מֶלֶךְ נֶאֱמָן)

Deut. vi. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה׀ אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Deut. xi. וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ

Read. Bless ye the Lord, who is ever blessed.

Cong. Blessed be the Lord, who is blessed for ever and evermore.

Blessed art thou, O Eternal! our God! King of the universe! who with thy word causest the twilight of the evening; with wisdom thou openest the gates of the heavens, and with understanding thou altereth the seasons, changeth the times, regulateth the stars, and placeth them in their circular motion in the firmament, according to thy will. Thus hast thou created day and night; thou rollest the light apart, because of the darkness; and the, darkness because of the light; thou passest away the day and bringest night; thus thou makest a division between day and night. Eternal! Lord of Hosts! is thy name! O Omnipotent, living, and ever-existing God! reign over us, continually, and for evermore. Blessed art thou, O Lord! who bringeth on the evening.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name of the Supreme King of kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causest the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord, from henceforth, and for evermore.

אהבת עולם With eternal love hast thou loved the house of Israel, thy people; thou hast taught us laws and commandments, statutes, and judgments; therefore, O Lord, our God! when we lie down, and when we rise up, we will discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments, for ever and ever; for they are our life, and the prolongation of our days; and in them we will meditate day and night. Therefore, we beseech thee, withdraw not thy love from us for ever. Blessed art thou, O Eternal! thou lovest thy people Israel.

During the time the Reader says ברכו *the Congregation say* יתברך.

Reader. חזן בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation respond. קהל בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים׃ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃ וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ׃ בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר׃ וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ׃ אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ׃ עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ׃ וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה׃ וְאַהֲבָתְךָ אַל־תָּסִיר מִמֶּנּוּ לְעוֹלָמִים׃ בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל׃

EVENING SERVICE.

When Evening service is performed immediately after תפלת מנחה the following Psalm is omitted; in that case, after קדיש תתקבל, the Reader commences והוא רחום.—When תפלת ערבית is read בזמנה; in its proper time, as during the ספירת עומר, this Psalm is repeated.—

שיר המעלות A SONG OF DEGREES.—Bless ye the Lord, all ye servants of the Lord, who are standing in the house of the Lord at nights. Lift up your hands in the sanctuary, and bless the Lord. From Zion, shall the Lord who made heaven and earth, bless thee.

יי צבאות The Lord of Hosts is with us. The God of Jacob is our refuge. Selah.—(*Repeat three times.*)

יי צבאות O Lord of Hosts! happy the man who trusteth in thee.—(*Repeat three times.*)

יי הושיעה O Lord save us, O King hear us when we call. —(*Repeat three times.*)

The Reader says חצי קדיש Vide page 36.

The Reader commences with the Congregation והוא רחום.

והוא רחום Yea He, the merciful, forgiveth iniquity, and destroyeth not, but frequently turneth away his anger, and awakeneth not all his wrath. Save us, O Lord! O King hear us when we call.

סֵדֶר תְּפִלַּת עַרְבִית׃

EVENING SERVICE.

When Evening Service is performed immediately after תְּפִלַּת מִנְחָה, the following Psalm is omitted; in that case, after קַדִּישׁ תִּתְקַבַּל, the Reader commences וְהוּא רַחוּם—When תְּפִלַּת עַרְבִית is read בִּזְמַנָּהּ; in its proper time, as during the סְפִירַת עוֹמֶר, this Psalm is repeated—

שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ הָעֹמְדִים בְּבֵית יְיָ בַּלֵּילוֹת׃ שְׂאוּ יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת יְיָ׃ יְבָרֶכְךָ יְיָ מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

Repeat three times — יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃

Repeat three times — יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃

Repeat three times — יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ׃

The Reader says חֲצִי קַדִּישׁ Vide page 36.

The Reader commences with the Congregation והוא רחום.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ׃

אבינו מלכנו Our Father, and our King! be gracious unto us, and answer us; though we have not the merit of good actions, yet deal charitably and mercifully with us, and save us.

ואנחנו לא נדע We know not what to do: our eyes are fixed on thee. O Eternal! remember thy tender mercies, and loving-kindnesses for they have been of old. Let thy tender mercy, O Lord! be upon us, according as we hope in thee. Remember not our former sins: hasten and prepare thy mercy for us, for we are brought very low. Be gracious, O Lord! be gracious unto us, for we are overwhelmed with contempt. In our vexation thou wilt remember thy mercy; for thou knowest our formation, remembering that we are but dust. Help us, O God of our salvation! for the sake of thy glorious name. Deliver us also, and grant the expiation of our sins, for thy name's sake.

The Reader says קדיש שלם page 72, and the Service concludes with עלינו page 73; but if the Evening Service is performed at the same time, then עלינו is not said until the conclusion of the whole.

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ׃

וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ׃ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃ יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ׃ אַל־תִּזְכָּר־לָנוּ עֲוֹנוֹת רִאשׁוֹנִים מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד׃ חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז׃ בְּרֹגֶז רַחֵם תִּזְכּוֹר׃ כִּי הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי עָפָר אֲנָחְנוּ׃ עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ׃

The Reader says קַדִּישׁ שָׁלֵם page 72. and the Service concludes with עָלֵינוּ page 73; but if the Evening Service is performed at the same time, then עָלֵינוּ is not said until the conclusion of the whole.

2. Sam. xxiv.

ויאמר דוד And David said unto Gad, I am in an exceeding strait; yet let me now fall into the hand of the Lord, for his mercy is abundant; but let me not fall into the hand of man.

רחום וחנון Most merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me, and accept my supplication. O Lord! rebuke me not in thine anger, nor chastise me in thy wrath. Have mercy upon me, O Lord! for I am weak! heal me, O Lord! for my bones are feeble. My soul is also exceedingly feeble; but thou, O Lord! how long yet!—Return, O Lord! deliver my soul; O save me for thy mercy's sake. For in death there is no remembrance of thee; in the grave, who shall give thanks unto thee? I am wearied with my sighing; I make my bed to swim every night; with my tears I water my couch. Mine eye is consumed because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my lamentation. The Lord hath heard my supplication; the Lord will accept my prayer. All mine enemies will be ashamed and confounded: they will retreat and be put to shame in an instant.

שומר ישראל Guardian of Israel, preserve the remnant of Israel, and suffer not Israel to be destroyed, who say, hear, O Israel.

שומר גוי אחד Guardian of a singular nation, preserve the remnant of a singular people, and suffer not a singular nation to be destroyed. who acknowledge the unity of thy name, saying the Lord is our God, the Lord is a UNITY.

שומר גוי קדוש Guardian of a holy nation, preserve the remnant of a holy people, and suffer not a holy nation to be destroyed, which rehearseth a threefold sanctification to the Holy One of Israel.

מתרצה ברחמים O thou, who with mercy art appeased and reconciled to those who supplicate thee, be appeased and reconciled to an afflicted people, which hath no helper but thee.

For the Laws of תַּחֲנוּן Vide page 58.

2. Sam. xxiv. וַיֹּאמֶר דָּוִד אֶל־גָּד צַר־לִי מְאֹד נִפְּלָה־נָּא בְיַד־יְיָ כִּי־רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל־אֶפֹּלָה:

רַחוּם וְחַנּוּן חָטָאתִי לְפָנֶיךָ יְיָ מָלֵא רַחֲמִים רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי: Ps. vi. יְיָ אַל־בְּאַפְּךָ תוֹכִיחֵנִי וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי: חָנֵּנִי יְיָ כִּי־אֻמְלַל אָנִי רְפָאֵנִי יְיָ כִּי נִבְהֲלוּ עֲצָמָי: וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּ יְיָ עַד־מָתָי: שׁוּבָה יְיָ חַלְּצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ: כִּי אֵין בַּמָּוֶת זִכְרֶךָ בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ: יָגַעְתִּי בְאַנְחָתִי אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי בְּדִמְעָתִי עַרְשִׂי אַמְסֶה: עָשְׁשָׁה מִכַּעַס עֵינִי עָתְקָה בְּכָל־צוֹרְרָי: סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן כִּי־שָׁמַע יְיָ קוֹל בִּכְיִי: שָׁמַע יְיָ תְּחִנָּתִי יְיָ תְּפִלָּתִי יִקָּח: יֵבֹשׁוּ וְיִבָּהֲלוּ מְאֹד כָּל־אֹיְבָי יָשֻׁבוּ יֵבֹשׁוּ רָגַע:

שׁוֹמֵר יִשְׂרָאֵל שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל וְאַל־יֹאבַד יִשְׂרָאֵל הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד שְׁמוֹר שְׁאֵרִית עַם אֶחָד וְאַל־יֹאבַד גּוֹי אֶחָד הַמְיַחֲדִים שִׁמְךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ וְאַל־יֹאבַד גּוֹי קָדוֹשׁ הַמְשַׁלְּשִׁים בְּשָׁלוֹשׁ קְדֻשּׁוֹת לְקָדוֹשׁ:

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים הִתְרַצֵּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר:

During the Ten Penitential Days add "In the book"

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

In the repetition the Reader concludes the Ameedah here.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily, I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law; that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

During the Penitential days (Fridays excepted) say "Our Father our King," page 53.

Then say the following; but if the Propitiatory Prayers are omitted, the Reader says Kaddish Shalom, page 72, immediately after the Ameedah.

On the eve of the Sabbath commence "O! come let us sing," page 159. If Holydays, "a Psalm or Song for the Sabbath Day," page 163.

During the Ten Penitential Days add בְּסֵפֶר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם: בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

In the repetition the Reader concludes the שְׁמוֹנֶה עֶשְׂרֵה here.

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם· עֲשֵׂה לְמַעַן שְׁמֶךָ· עֲשֵׂה לְמַעַן יְמִינֶךָ· עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ· עֲשֵׂה לְמַעַן תּוֹרָתֶךָ· לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

During the Penitential days (Fridays excepted) say אָבִינוּ מַלְכֵּנוּ page 53.

Then say the following; but if תַּחֲנוּן is omitted, the Reader says קַדִּישׁ שָׁלוֹם, page 72, immediately after שְׁמוֹנֶה עֶשְׂרֵה

On the Eve of the Sabbath commence לְכוּ נְרַנְּנָה page 159.—If Holydays, מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת page 163.

When the Ameedah is repeated by the Reader on Fast Days, the following is said until "Peace."

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people, saying, The Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace. [*Cong.* O grant it for the piety of Jacob, and give peace unto Israel, O thou who art mighty in the highest heavens, and dwellest in power. Thou art peace, and thy name is peace; mayest thou be pleased to grant peace unto us, and unto all thy people, the house of Israel, with life, blessing, and the preservation of peace.]

In the afternoon service on Fast days this is said instead of "O Grant peace," in next column.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life and peace; and may it please thee to bless thy people Israel at all times with thy peace.

In afternoon and evening service (fasts excepted) say as follows;

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace; may it please thee to bless thy people Israel at all times with thy peace.

When the שְׁמוֹנֶה עֶשְׂרֵה is repeated by the Reader on Fast Days, the following is said till שָׁלוֹם.

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ Cong. יְהִי רָצוֹן בִּזְכוּת אַבְרָהָם׃ Reader. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ Cong. יְהִי רָצוֹן בִּזְכוּת יִצְחָק׃ Reader. יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ Cong. כֵּן יְהִי רָצוֹן בִּזְכוּת יַעֲקֹב שָׁלוֹם עַל יִשְׂרָאֵל׃ אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה׳ אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם׃ יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם׃

In מִנְחָה on Fast days this is said instead of שָׁלוֹם רָב.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

In afternoon and evening service (fasts excepted) say as follows;

שָׁלוֹם רָב עַל־יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם׃ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindness, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

On Hanucah and Purim say "For the miracles," vide pages 50—51.

ועל כלם And for all these mercies, may thy name, O our king! be continually praised, and highly exalted for ever and ever.

During the Ten Penitential days add "And vouchsafe."

וכתוב And vouchsafe to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

The Congregation say this מודים *while the Reader says the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ · בָּרוּךְ אֵל הַהוֹדָאוֹת׃

On חֲנֻכָּה and פּוּרִים say עַל הַנִּסִּים, Vide pages 50—51.

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

During the Ten Penitential Days add וּכְתוֹב·

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שמע קולנו Hear our voice, O Lord, our God! O have compassion and mercy upon us, and accept our prayers with mercy and favour; for thou art Omnipotent! Thou hearkenest to prayers and supplications; and from thy presence, O our King! dismiss us not empty; for thou hearest the prayer of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest to prayer.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say*, on this day of the feast of unleavened bread. *On the feast of Tabernacles, say*, on this day of the feast of Tabernacles.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

On Fast Days say "Hear us," page 122.

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל־תְּשִׁיבֵנוּ׃ כִּי־אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׃ וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה׃ תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On רֹאשׁ חֹדֶשׁ *or the first day of every Month also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ׃ וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ׃ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ׃ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה׃ וּפָקְדֵנוּ בוֹ לִבְרָכָה׃ וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים׃ וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ׃ כִּי אֵלֶיךָ עֵינֵינוּ׃ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה׃

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

On Fast Days say עֲנֵנוּ page 122.

על הצדיקים O Lord, our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel, the remnant of their scribes, the virtuous strangers, as also towards us; and bestow a good reward unto all those who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just.

ולירושלים O be mercifully pleased to return to Jerusalem, thy city: and dwell therein as thou hast promised. O rebuild it shortly, even in our days a structure of everlasting fame, and speedily establish the throne of David thereon.*

את צמח דוד O cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causest the horn of salvation to bud.

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*On the Fast of Ab add the following:—

נחם יי Comfort, O Lord! our God, the mourners of Zion, and the mourners of Jerusalem, and the city that mourns, which lays waste and destroyed; reproached and desolate; who mourns for the sake of her children; that is solitary for her inhabitants, robbed of her honour; desolate without the inhabitants of her dwellers; with her head ashamed, like unto a barren woman that beareth not, and is overwhelmed with sorrow because her inheritors are worshippers of images, who smote thy people Israel with the sword, and slew wilfully the saints of the most high; therefore Zion with bitterness weepeth, and Jerusalem lifteth up her voice. O my heart! my heart, grieveth for those that were slain; O my bowels! my bowels, for those that were killed; for thou, O Lord! with fire hath consumed it, and with fire thou wilt rebuild it again: as it is written, for I, saith the Lord, will be unto her, a wall of fire round about it, and will be the glory in the midst of her. Blessed art thou, O Lord! the comforter of Zion, and the builder of Jerusalem.

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נֵבוֹשׁ כִּי־בְךָ בָּטָחְנוּ׃ בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים׃

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין׃* בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם׃

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם׃ בָּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה׃

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* On the Fast of אב add the following:

נַחֵם יְיָ אֱלֹהֵינוּ אֶת־אֲבֵלֵי צִיּוֹן וְאֶת־אֲבֵלֵי יְרוּשָׁלָיִם׃ וְאֶת־הָעִיר הָאֲבֵלָה וְהַחֲרֵבָה וְהַבְּזוּיָה וְהַשּׁוֹמֵמָה׃ הָאֲבֵלָה מִבְּלִי בָנֶיהָ וְהַחֲרֵבָה מִמְּעוֹנוֹתֶיהָ׃ וְהַבְּזוּיָה מִכְּבוֹדָהּ וְהַשּׁוֹמֵמָה מֵאֵין יוֹשֵׁב׃ וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חָפוּי כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יָלָדָה וַיְבַלְּעוּהָ לִגְיוֹנוֹת׃ וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים׃ וַיָּטִילוּ אֶת־עַמְּךָ יִשְׂרָאֵל לֶחָרֶב׃ וַיַּהַרְגוּ בְזָדוֹן חֲסִידֵי עֶלְיוֹן׃ עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה׃ וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ׃ לִבִּי לִבִּי עַל חַלְלֵיהֶם מֵעַי מֵעַי עַל חַלְלֵיהֶם׃ כִּי אַתָּה יְיָ בָּאֵשׁ הִצַּתָּהּ׃ וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ׃ כָּאָמוּר וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב׃ וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ׃ בָּרוּךְ אַתָּה יְיָ מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלָיִם׃

For thou art an omnipotent king! a merciful and faithful physician. Blessed art thou, Lord! who healeth the diseases of his people Israel.

ברך עלינו O Lord, our God! bless this year for us, as also every species of fruit for our benefit; and bestow* a blessing on the face of the earth. O satisfy us with thy goodness, and bless our year as other good and fruitful years. Blessed art thou, O Lord! who blesseth the years.

תקע בשפר גדול O sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord! who gathereth together the outcasts of his people Israel.

השיבה שופטינו O restore our judges as aforetime, and our counsellors as at the beginning! remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King who loveth righteousness and justice.

During the ten days of Penance read "King of justice," instead of "The King who loveth righteousness and justice."

ולמלשינים O let the slanderers have no hope; all the wicked be annihilated speedily, and all the tyrants be cut off, hurled down, and reduced speedily; humble thou them quickly in our days. Blessed art thou, O Lord! who destroyest enemies, and humblest tyrants.

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* During the Winter Season (reckoned from about the 3rd or 4th of December until the first day of Passover,) "Bestow dew and rain for a blessing, is said instead of "bestow a blessing.

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה · בָּרוּךְ אַתָּה יְיָ רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה וְתֵן* בְּרָכָה עַל פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת · בָּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים:

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ · בָּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדְּקֵנוּ בַּמִּשְׁפָּט · בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the ten days of Penance read הַמֶּלֶךְ הַמִּשְׁפָּט instead of מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה וְכָל־עוֹשֵׂי רִשְׁעָה כְּרֶגַע יֹאבֵדוּ וְכֻלָּם מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ · בָּרוּךְ אַתָּה יְיָ שׁוֹבֵר אֹיְבִים וּמַכְנִיעַ זֵדִים:

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* During the Winter Season (reckoned from about the 3rd or 4th of December until the first day of Passover,) וְתֵן טַל וּמָטָר לִבְרָכָה is said instead of וְתֵן בְּרָכָה.

אתה חונן Thou graciously endowest mankind with knowledge, and teachest reason unto mortal man. O may we be graciously endowed from thee. with knowledge, understanding, and discernment. Blessed art thou, O Lord! who graciously bestoweth knowledge.

השיבנו O our Father, we beseech thee, cause us to turn to the observance of thy law; and draw us near, O our King! unto thy service; cause us to return to thy presence, by a perfect repentance. Blessed art thou, O Lord! who delightest in penitence.

סלח לנו Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord! who art gracious, and ready to pardon.

ראה O look upon our afflictions, we beseech thee, and defend our cause; and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord! who redeemest Israel.

On fast days the reader here says "Answer us."

עננו Answer us, O Lord! answer us on the day of our fasting, in which we afflict ourselves, for we are in great trouble; give no heed to our wickedness, and conceal not thy presence from us, hide not thyself from our supplication, we beseech thee; be near to our prayers, we beseech thee; and let thy mercifulness comfort us. Before we call unto thee answer us, as it is written, and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, for thou, O Lord, answerest in time of trouble, thou relievest and protectest in all times of trouble and need. Blessed art thou, O Lord! who answerest in time of trouble.

רפאנו Heal us O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. O grant us a perfect cure for all our wounds;

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה· חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל· בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדָּעַת׃

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ· בָּרוּךְ אַתָּה יְיָ הָרוֹצֶה בִּתְשׁוּבָה׃

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה· בָּרוּךְ אַתָּה יְיָ חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ׃

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ כִּי גוֹאֵל חָזָק אָתָּה· בָּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל׃

On fast days the Reader says עֲנֵנוּ.

עֲנֵנוּ יְיָ עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ· כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ· אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ· וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ· וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ· יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ· טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ· כַּדָּבָר שֶׁנֶּאֱמַר וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֱנֶה· עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע׃ כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה· פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה׃ בָּרוּךְ אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה׃

רְפָאֵנוּ יְיָ וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה כִּי תְהִלָּתֵנוּ אָתָּה· וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

נקדש *Read.* We will sanctify thy name in this world, as they (the angels) sanctify it in the high heavens: as it is written by the hand of thy prophet, and one of the angels called unto another, and said.—*Cong.* Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory.—*Read.* Alternately they utter, blessed!—*Cong.* Blessed is the glory of the Lord, from the place of his residence.—*Read.* And in thy holy word it is written, saying.—*Cong.* The Lord shall reign for ever, even thy God, O Zion, unto all generations. Hallelujah.

לדור Throughout all generations will we declare thy greatness, and for ever, and to all eternity, will we sanctify thine holiness; and thy praise, O our God! shall never depart from our mouth; for thou art an omnipotent King! great and holy. Blessed art thou, O Lord! holy God!

(During the ten days of Penance say, Holy King!)

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God!

(*During the ten days of Penance say*, Holy King!)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃

During the ten days of Penance add מי־כמוך.

מִי־כָמוֹךָ אַב־הָרַחֲמִים׃ זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים׃

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

When the Reader repeats the שמונה עשרה, *the following* קדושה *is added.*

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל־יַד נְבִיאֶךָ וְקָרָא זֶה אֶל־זֶה וְאָמַר *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ׃

Reader. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ׃

Cong. and Reader. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ׃

Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר׃

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ׃

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

During the ten days of penance say המלך הקדוש.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש.

all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near to those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry, and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord; and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

The Reader says Kadish page 36. On Fasts the Law is taken from the Ark, and a Portion is read, (for which see end of volume.)

כי שם יי אקרא When I call upon the name of the Eternal, ascribe ye greatness unto our God.

אדני שפתי O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God, the most High God, who besteweth gracious favours. Possessor of all things, who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their posterity, for the sake of his name.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר: סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֵּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

The Reader says חֲצִי קַדִּישׁ page 36. On Fasts the סֵפֶר תּוֹרָה is taken from the Ark, and וַיְחַל (for which see end of volume) is read.

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה·

During the ten days of Pennance say זָכְרֵנוּ.

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

shall offer unto the Lord: two sheep of the first year without blemish, every day, for a continual burnt-offering. The one sheep shalt thou offer in the morning, and the other sheep shalt thou offer toward evening; and a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt-offering, which was ordained on Mount Sinai, for a sweet savour, an offering made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out for a drink-offering to the Lord. And the other sheep shalt thou offer toward evening, as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, an offering made by fire of a sweet savour unto the Lord.

אשרי יושבי ביתך "Happy are they they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM CXLV.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day I will bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise. and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all, and his mercies are over

הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם: וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין: עֹלַת תָּמִיד הָעֲשֻׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה: וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

Ps. CXLV. תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר: דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ: חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד: טוֹב־יְיָ לַכֹּל

AFTERNOON SERVICE.

EXODUS XXX.

וידבר And the Lord spake unto Moses, saying, thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein; for Aaron and his sons shall wash their hands, and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed, throughout their generations. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

NUMBERS XXVIII.

וידבר And the Lord spake unto Moses, saying Command the children of Israel, and say unto them, My offering, my bread for my sacrifices consumed by fire, for a sweet savour unto me, shalt ye observe to offer unto me in its due season. Say also unto them, This is the offering made by fire which ye

סֵדֶר תְּפִלַּת מִנְחָה :

AFTERNOON SERVICE.

Ex. xxx. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר : וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת
וְכַנּוֹ נְחֹשֶׁת לְרָחְצָה וְנָתַתָּה אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין
הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מָיִם : וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־
יְדֵיהֶם וְאֶת־רַגְלֵיהֶם : בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם
וְלֹא יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה
לַיהוָה : וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם
חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם : וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד
וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר
תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ :
וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־
הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר :

Numb. xxviii. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : צַו אֶת־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ
נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ : וְאָמַרְתָּ לָהֶם זֶה

Thy works are exceedingly great and abundant, *and* all thy works shall praise thee, O Lord, for thou didst form all for thine own sake, and created all for thy glory.

The שיר הכבוד is next said, vide page 79, then repeat the following:—

היום This is the sixth day from the sabbath, whereon the Levites, were accustomed to chaunt in the holy temple.

PSALM CXIII.

יי מלך The Lord reigneth, he is clothed with majesty. the Lord is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved. Thy throne is established of old; thou art from everlasting. The floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Repeat מזמור שיר לאסף until the end of the Morning Prayers, as on other days, vide page 81.

רַבּוּ וְנָדְלוּ מְאֹד מַעֲשֶׂיךָ · יוֹדוּךָ יְיָ כָּל מַעֲשֶׂיךָ ׃
כֹּל פָּעַלְתָּ לְמַעַנְךָ · וְלִכְבוֹדְךָ כָּל קִנְיָנְךָ ׃

The שִׁיר הַכָּבוֹד is next said, vide page 79, then repeat the following—

הַיּוֹם יוֹם שִׁשִּׁי בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ ׃

Ps. xciii. יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט ׃ נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה ׃ נָשְׂאוּ נְהָרוֹת ׀ יְיָ נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם ׃ מִקֹּלוֹת ׀ מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ ׃ עֵדֹתֶיךָ ׀ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹּדֶשׁ יְיָ לְאֹרֶךְ יָמִים ׃

Repeat שִׁיר מִזְמוֹר לְאָסָף until the end of the Morning Prayers, as on other days, vide page 81

kindness hath ever been on thy servants; for before any living creature *was formed*, food was prepared; so that before the eater existed, thou didst prepare his food. The canopy of heaven, and the waters of the sea, didst thou form *to supply* the necessity of all *creatures*; thus were the creations of the first three days, preparatory to the last *three days*. Then didst thou cover thyself with light as with a garment, and wast clothed with a robe of light: before any creature was formed, thou wast exceedingly great, and after all *was made* thou wast exceedingly exalted. Thus before any garment existed, thou wast clothed in honour and glory; and before any weaver was created, wast thou clothed in majesty: thou wast covered with light, as with a garment and a robe, and the heavens were expanded as a curtain, in which thou didst form paths for the luminaries which run and return in due order. Thou didst make a division between the waters with the heavenly expanse; *in which element*, the moving creatures have their habitations and food; and fowl that may fly in the open air, under the expanse of heaven: the earth was clothed with grass and herbage, food for beasts and cattle. In a rich soil didst thou plant a garden for man whom thou hadst made; a helpmate didst thou make for him, to supply his wants* and necessities. All thy works didst thou deliver into his hand, and didst place all things under his feet; that he might thereof offer bulls, and sheep, to be accepted on thine altar. Thou didst make him a garment to minister in holiness, honour, and glory; *and* didst endow him with the wisdom of God, for thou didst form him in thine image. Thou didst not withhold from the face of the earth any thing necessary for man, *but didst form* all in wisdom: thy works are exceedingly great and abundant; and they all shall praise thy name, O Lord.

* Heb. sufficient for his need, which he wanteth.

כִּי רַחֲמֶיךָ וַחֲסָדֶיךָ· חָלֹא מֵעוֹלָם עַל עֲבָדֶיךָ:
וְעַד לֹא כָּל חַי הוּכַן לְכַלְכֵּל· לִפְנֵי אוֹכֵל תִּתֵּן אֹכֶל:
וּמָזוֹן וּמָכוֹן תַּעֲשֶׂה בְּפִי כֹל· צָרְכֵי הַכֹּל כַּאֲשֶׁר לַכֹּל:
שְׁלֹשֶׁת יָמִים הָרִאשׁוֹנִים· אָז הֲכִינוֹתָם לָאַחֲרוֹנִים:
אָז עָטִיתָ אוֹר כַּשַּׂלְמָה· אֶדֶר מְאוֹרוֹת מִפּוּל שַׂלְמָה:
בְּטֶרֶם כָּל יְצוּר מְאוֹד גָּדַלְתָּ· וְאַחַר כֹּל מְאוֹד נִתְגַּדַּלְתָּ:
אָז כְּאַיִן לְבוּשׁ הוֹד וְהָדָר לוֹבֵשׁ· עַד לֹא אוֹרֵג גֵּאוּת לָבֵשׁ:
אוֹר כַּשַּׂלְמָה וְכַמְעִיל עוֹטֶה· שָׁמַיִם כַּיְרִיעָה נוֹטֶה:
עָשִׂיתָ בָּם לְאוֹרִים דְּרָכִים· וְרָצוֹא וָשׁוֹב בְּנַחַת מְהַלְּכִים:
הִבְדַּלְתָּ בֵּין מַיִם לְמָיִם· בְּמְתִיחַת רְקִיעַ הַשָּׁמַיִם:
מְזוֹנוֹת מְעוֹנוֹת לְשֶׁרֶץ מַיִם· וְעוֹף יְעוֹפֵף עַל פְּנֵי רְקִיעַ הַשָּׁמָיִם:
עֵשֶׂב וְחָצִיר לְבְשָׂה אֲדָמָה· מַאֲכָל לְחַיָּה וּלְכָל בְּהֵמָה:
בְּקֶרֶן שֶׁמֶן גַּן נָטַעְתָּ· אֶל הָאָדָם אֲשֶׁר עָשִׂיתָ:
עֵזֶר כְּנֶגְדּוֹ עָשִׂיתָ לּוֹ· דֵּי מַחְסוֹרוֹ אֲשֶׁר יֶחְסַר לוֹ:
כָּל מַעֲשֶׂיךָ בְּיָדוֹ תַּתָּה· וְתַחַת רַגְלָיו הַכֹּל שַׁתָּה:
לְהַעֲלוֹת מֵהֶם בָּקָר וָצֹאן· עַל מִזְבַּחֲךָ יַעֲלוּ לְרָצוֹן:
עָשִׂיתָ לוֹ כְּתוֹנֶת לְשָׁרֵת· לְהַדְרַת קוֹדֶשׁ וּלְתִפְאֶרֶת:
שַׂמְתָּ בְּקִרְבּוֹ חָכְמַת אֱלֹהִים· כִּי יְצַרְתּוֹ לְךָ בְּצֶלֶם אֱלֹהִים:
לֹא מָנַעְתָּ עַל פְּנֵי אֲדָמָה· צָרְכֵי אָדָם וְכֻלָּם בְּחָכְמָה:
מַעֲשֶׂיךָ מְאֹד רַבּוּ וְגָדְלוּ· וְשִׁמְךָ יְיָ כֻּלָּם יְהַלֵּלוּ:

heavens, and stretchedst out the earth above the waters; thou didst perform all thy desire alone, and didst not need any help. There is none able to support thee, for all is from thee, and thy hand; as thy power and knowledge was in former times, so are they now; and thy glory shall ever be with thee. Thou wert not faint, or weary, for thou didst not labour in thy work; for all that thou didst desire to make and form, was done, by thy word and command only. Thou didst not delay it, nor hasten it, but didst make every thing beautiful in its time; thou didst create every thing from nought, and didst form all things from nothing. Before any foundation existed, thou didst found all; and didst suspend all things by the will of thy spirit; thy everlasting arms support all things from the beginning to the end, and are not wearied. Nothing is difficult in thy sight, and whatever thou desireth, thy spirit performeth; thou canst not be likened to thy work; nor be equalled with any form. No work preceded thy work; thy wisdom arranged all; they did not exist earlier or later than was agreeable to thy will, nor were they deficient or redundant to thy desire. Thou didst not forget aught of what thou didst desire, nor wast thou defective in any one thing: thou wast not deficient or redundant, nor didst thou form any useless thing among them. Thou didst praise them, and who can despise them, for no reproachful thing hath been heard of them; thou didst begin their formation in wisdom, and with knowledge and understanding didst perfect them. From the beginning to the end they are formed in truth and rectitude, and are truly good; thou didst cause thine abundant mercy and kindness to precede the work of thy hands. For, verily, thy mercy and

נוֹטֶה לְבַדְּךָ הַשָּׁמַיִם · רוֹקַע הָאָרֶץ עַל הַמָּיִם:
עָשִׂיתָ כָּל חֶפְצְךָ לְבַדֶּךָ · וְלֹא נִצְרַכְתָּ עֵזֶר כְּנֶגְדֶּךָ:
סוֹעֵד אֵין מִי יִסְעָדֶךָ · הַכֹּל מִמְּךָ וּמִיָּדֶךָ:
כְּכֹחֲךָ אָז כֵּן עַתָּה וְדַעְתְּךָ · וּלְעוֹלָם כָּל כְּבוֹדְךָ אִתָּךְ:
וְלֹא יָעַפְתָּ וְלֹא יָגַעְתָּ · כִּי בִמְלַאכְתְּךָ לֹא עָמַלְתָּ:
כִּי בִדְבָרְךָ כָּל יְצוּרֶיךָ · וּמַעֲשֵׂה חֶפְצְךָ בְּמַאֲמָרֶיךָ:
וְלֹא אִחַרְתּוֹ וְלֹא מִהַרְתּוֹ · הַכֹּל עֲשִׂיתוֹ יָפֶה בְּעִתּוֹ:
מִבְּלִי מְאוּמָה כֹּל חִדַּשְׁתָּ · וְאֶת הַכֹּל בְּלִי כֹל פָּעָלְתָּ:
וְעַל לֹא יְסוֹד הַכֹּל יָסַדְתָּ · בִּרְצוֹן רוּחֲךָ כֹּל תָּלִיתָ:
זְרוֹעוֹת עוֹלָם אֶת כֹּל נוֹשְׂאוֹת · מֵרֹאשׁ וְעַד סוֹף וְאֵינָם נִלְאוֹת:
בְּעֵינֶךָ לֹא דָבָר הוּקְשָׁה · רְצוֹנְךָ כָּל דְּבַר רוּחֲךָ עוֹשֶׂה:
לִפְעֻלָּתְךָ לֹא דָמִיתָ · אֶל כָּל תּוֹאַר לֹא שָׁוִיתָ:
וְלֹא קָדְמָה לִמְלַאכְתְּךָ מְלָאכָה · חָכְמָתְךָ הִיא הַכֹּל עָרְכָה:
לִרְצוֹנְךָ לֹא קִדְּמוּ וְאִחֲרוּ · וְעַל חֶפְצְךָ לֹא נוֹסְפוּ וְחָסְרוּ:
מִכָּל חֶפְצְךָ לֹא שָׁכַחְתָּ · וְדָבָר אֶחָד לֹא חִסַּרְתָּ:
לֹא הֶחְסַרְתָּ וְלֹא הֶעְדַּפְתָּ · וְדָבָר רֵק בָּם לֹא פָּעָלְתָּ:
אַתָּה תְּשַׁבְּחֵם וּמִי הִתְעִיבָם · וְשֶׁמֶץ דָּבָר לֹא נִמְצָא בָם:
הַחִלּוֹתָ בְּחָכְמָה עֲשִׂיתָם · בִּתְבוּנָה וּבְדַעַת כִּלִּיתָם:
מֵרֵאשִׁית וְעַד אַחֲרִית עֲשׂוּיִם · בֶּאֱמֶת וּבְיוֹשֶׁר וָטוֹב רְאוּיִם:
הִקְדַּמְתָּ בְּמַעֲשֵׂי יָדֶיךָ · רוֹב רַחֲמֶיךָ וַחֲסָדֶיךָ:

This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people! and I will testify unto thee: O Israel! if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own lust: and they walked in their own counsels. O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of wheat: and with honey out of the rock should I have satisfied thee.

Repeat שיר מזמור לאסף until the end of the Morning Prayers, as on other days, vide page 81.

UNITY HYMN FOR THE SIXTH DAY.

אתה לבדך Thou alone art the Former of all things; and *it is manifest* that the work cannot be likened to its maker; all the countries cannot contain thee, and even the heavens cannot support thee. Aforetime the living waters were in dread of thy presence, O thou living God? The earth trembled, and the waters fled, and dropped from the heavens. Thou alone didst expand the

בִּיהוֹסֵף שָׂמוֹ בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע׃ הֲסִירוֹתִי מִסֵּבֶל שִׁכְמוֹ כַּפָּיו מִדּוּד תַּעֲבֹרְנָה׃ בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ אֶעֶנְךָ בְּסֵתֶר רַעַם אֶבְחָנְךָ עַל־מֵי מְרִיבָה סֶלָה׃ שְׁמַע עַמִּי וְאָעִידָה בָּךְ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי׃ לֹא יִהְיֶה בְךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר׃ אָנֹכִי יְהוָֹה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ׃ וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא־אָבָה לִי׃ וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם׃ לוּ עַמִּי שֹׁמֵעַ לִי יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ׃ כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ וְעַל־צָרֵיהֶם אָשִׁיב יָדִי׃ מְשַׂנְאֵי יְהוָֹה יְכַחֲשׁוּ־לוֹ וִיהִי עִתָּם לְעוֹלָם׃ וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָ׃

Repeat שִׁיר מִזְמוֹר לְאָסָף until the end of the Morning Prayers, as on other days, vide page 81.

שִׁיר הַיִּחוּד לְיוֹם שִׁשִּׁי׃

UNITY HYMN FOR THE SIXTH DAY.

אַתָּה לְבַדְּךָ יוֹצֵר כֹּל הוּא · וְלֹא יִדְמֶה מַעֲשֶׂה לְעוֹשֵׂהוּ׃
כָּל הָאֲרָצוֹת לֹא יְכִילוּךָ · וְאַף שָׁמַיִם לֹא יְכַלְכְּלוּךָ׃
אָז (נ״א אַף) יָחִילוּ מַיִם הַיָּם · מִפָּנֶיךָ אֱלֹהִים חַיִּים׃
רְעָשָׁה אֶרֶץ וְנָסוּ מַיִם · וְנָטְפוּ מַיִם מִן הַשָּׁמַיִם׃

things from nought, we knew that he was Almighty; when all his works are done in wisdom, we know that he formed them in understanding. When he renews them all daily, we know that he is the everlasting God; and as he existed before all of them, we know that he is the living and ever-existing *God.* We must not form imaginations concerning him who formed us, either in our heart or our discourse, so as to estimate him by extension, or liken him by union and form. Neither dare we consider him as root or plant, nor as a species, power, or limited thing: all the ocular things, intelligent beings, and sciences, are included in ten terms, seven essentials, and six accidentals; three decrees, seasons, and measures. But, lo, none of these, not even one of them, is applicable to the Creator; for he hath created them all: they all shall wax old, and be changed; they shall perish, and be utterly consumed; but thou shalt continue, while they all waste away; for thou art the living, ever-existing, and eternal God.

The שיר הכבוד is next said, vide page 79, then repeat the following:—

היום This is the fifth day from the sabbath, whereon the Levites, were accustomed to chaunt in the holy temple.

למנצח. To the chief Musician upon Gittith, A Psalm of Asaph.—Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow the trumpet on the new moon, in the time appointed on our solemn feast-day. For this was a statute for Israel, and a law of the God of Jacob

בַּעֲשׂוֹתוֹ בְּלִי כָל מְאוּם אֶת כֹּל׃ יְדַעְנוּ כִּי הוּא כֹּל יָכוֹל׃
כַּאֲשֶׁר מַעֲשָׂיו בְּחָכְמָה כֻּלָּם׃ יְדַעְנוּ כִּי בְּבִינָה פְּעָלָם׃
בְּכָל יוֹם וָיוֹם בְּחַדְּשׁוֹ כֻלָּם׃ יְדַעְנוּ כִּי הוּא אֱלֹהֵי עוֹלָם׃
כַּאֲשֶׁר הָיָה קוֹדֵם לְכֻלָּם׃ יְדַעְנוּ כִּי הוּא חַי וְקַיָּם לְעוֹלָם׃
וְאֵין לְהַרְהֵר אַחַר יוֹצְרֵנוּ׃ בְּלִבֵּנוּ וְלֹא בְסִפּוּרֵנוּ׃
לְמַמֵּשׁ וְגוֹרֵשׁ לֹא נְשַׁעֲרֵהוּ׃ לְטָפֵל וְתוֹאַר לֹא נְדַמֵּהוּ׃
וְלֹא נַחְשְׁבֵהוּ לְעִקָּר וְנִצָּב׃ וְלֹא לְמִין וְכָל אוֹן וּלְכָל נִקְצָב׃
כָּל הַנִּרְאִים וְהַנִּשְׂכָּלִים׃ וְהַמַּדָּעִים בְּעֶשֶׂר כְּלוּלִים׃
וְשֶׁבַע כַּמָּיוֹת וְשֵׁשֶׁת נְדוֹת׃ וְשָׁלֹשׁ גְּזֵרוֹת וְעִתּוֹת וּמִדּוֹת׃
הֵן בַּבּוֹרֵא אֵין גַּם אֶחָד׃ כִּי הוּא בְּרָאָם כֻּלָּם יַחַד׃
כֻּלָּם יִבְלוּ אַף יַחֲלוֹפוּ׃ הֵם יֹאבֵדוּ וְאַף יָסוּפוּ׃
וְאַתָּה תַעֲמוֹד וּתְבַלֶּה כֻּלָּם׃ כִּי חַי וְקַיָּם אַתָּה לְעוֹלָם׃

The שִׁיר הַכָּבוֹד is next said, vide page 79. then repeat the following—

הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Ps. LXXXI. לַמְנַצֵּחַ עַל־הַגִּתִּית לְאָסָף׃ הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב׃ שְׂאוּ־זִמְרָה וּתְנוּ־תֹף כִּנּוֹר נָעִים עִם־נָבֶל׃ תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃ עֵדוּת

like thee, nor is there any except thee; for there is no god besides thee: thou art the God who workest wonderfully. and nothing is hidden from thee. Who is like unto thee, tremendous in praises? Thou, O God, performest great things alone: there are no prodigies like thy prodigies, nor any wonders like thy wonders. There is no understanding like thine understanding, nor any greatness like thy greatness; for thy thoughts are exceeding profound, and the paths of thy ways are high. There is no majesty like thy majesty, nor any meekness like thy meekness. There is no holiness like thy holiness, nor any society like thy society. There is no righteousness like thy righteousness, nor any salvation like thy salvation. There is no power like thy power: nor any voice like the roaring of thy mighty thunder. There is no mercy like thy mercy, nor any graciousness like thy graciousness. There is no divinity like thy divinity, nor any *thing* wonderful like thy glorious name. For thy names are the swift angels, who when thou rememberest the oppressed, hasten to perform wonders *for them:* the astrologer and magician cannot force thee, nor any form of witchcraft overcome thee All the wise men, soothsayers, and magicians cannot conquer thee: thou dost reverse the *devices* of the sages: the subtle prognosticators cannot reverse thy purposes, nor frustrate the secret counsel of thy decree; they cannot obstruct thy will, neither can they hasten or retard thee. Thy counsel frustrates the counsel of all the counsellors, and thy strength weakens the heart of the mighty: thou dost command, and thy dread leads them into the straight path: but there is none to superintend, or command thee.

אֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ · כִּי אֵין אֱלֹהִים זוּלָתֶךָ:
אַתָּה הָאֵל עוֹשֵׂה פֶלֶא · וְדָבָר מִמְּךָ לֹא יִפָּלֵא:
מִי כָמוֹךָ נוֹרָא תְהִלּוֹת · אֱלֹהִים לְבַדְּךָ עוֹשֶׂה גְדוֹלוֹת:
אֵין אוֹתוֹת כְּמוֹ אוֹתוֹתֶיךָ · אַף אֵין מוֹפֵת כְּמוֹ מוֹפְתֶיךָ:
אֵין תְּבוּנָה כִּתְבוּנָתֶךָ · אֵין גְּדֻלָּה כִּגְדֻלָּתֶךָ:
כִּי מְאֹד עָמְקוּ מַחְשְׁבוֹתֶיךָ · וְגָבְהוּ דַּרְכֵי אוֹרְחוֹתֶיךָ:
אֵין גַּאֲוָה כְּמוֹ גַּאֲוָתֶךָ · אַף אֵין עֲנָוָה כְּעַנְוָתֶךָ:
אֵין קְדֻשָּׁה כִּקְדֻשָּׁתֶךָ · אֵין קְרֵבוֹת כְּמוֹ קְרֵבוֹתֶיךָ:
אֵין צְדָקָה כְּמוֹ צִדְקָתֶךָ · אֵין תְּשׁוּעָה כִּתְשׁוּעָתֶךָ:
אֵין זְרוֹעַ כִּזְרוֹעוֹתֶיךָ · אֵין קוֹל כְּרַעַם גְּבוּרוֹתֶיךָ:
אֵין רַחֲמִים כְּרַחֲמָנוּתֶךָ · אֵין חֲנִינוּת כַּחֲנִינוּתֶךָ:
אֵין אֱלָהוּת כֵּאֱלָהוּתֶךָ · וְאֵין מַפְלִיא כְּשֵׁם תִּפְאַרְתֶּךָ:
כִּי שְׁמוֹתֶיךָ אֵלִים מְרוּצִּים · בְּזָכְרְךָ לְחוּצִים לְהַפְלִיא נְחוּצִים:
וְאַשָּׁף וְחַרְטוֹם לֹא יְלַחֲצוּךָ · וְכָל שֵׁם וְלַהַט לֹא יְנַצְּחוּךָ:
לֹא יְנַצְּחוּךָ כָּל הַחֲכָמִים · כָּל הַקּוֹסְמִים וְהַחַרְטֻמִּים:
אַתָּה מֵשִׁיב לְאָחוֹר חֲכָמִים · לֹא יוּכְלוּ לְךָ עֲרוּמִים וְקוֹסְמִים:
לְהָשִׁיב לְאָחוֹר מְזִמּוֹתֶיךָ · לְהָפֵר עֲצַת סוֹד גְּזֵרָתֶךָ:
מֵרְצוֹנְךָ לֹא יַעֲבִירוּךָ · וְלֹא יְמַהֲרוּךָ וְלֹא יְאַחֲרוּךָ:
עֲצָתְךָ תָּפֵר עֲצַת כָּל יוֹעֲצִים · וְעֻזְּךָ מַחְלִישׁ לֵב אַמִּיצִים:
אַתָּה מְצַוֶּה וּפַחְדְּךָ מַשְׁוֶה · וְאֵין עָלֶיךָ פָּקִיד מְצַוֶּה:

with thee; thou, thy law, and thy servants, *all* testify of thy UNITY. Our God, thou art a true witness of thy UNITY, as we are thy servants; no god ever preceded thee, nor was any strange *god* concerned with thee in thy work. Thou was not advised, nor taught, when thou didst create the creatures, for thou didst understand all from the depth of thine own thoughts, and all thy works are from thine own heart. Verily, we have declared a part of thy ways, and which we know but through thy works; that thou art the God who hast alone created all, without diminishing aught from thyself. Neither wast thou straightened in the performance of thy work, nor didst thou need help; for thou didst exist before all: when there was none, thou couldest not require help of any. For the love of thy servants hast thou created all thy glory; and thenceforward, it hath not been heard, that any have arisen, existed, or been seen: neither is any god known except thee, nor any like thee, nor any besides thee: and after thee no god will exist, for thou art the first and the last, even the God of Israel. Blessed be the Lord, who is the peculiar One; the Lord is One, and his name is ONE: for who is there that is able to do according to thy work, thy actions, and thy mighty works? There is no formation, but what thou hast formed, nor is there any creature but what thou hast created: whatever thou desirest, thou canst perform in all *things*, because thou art exalted above all. There is none

לְעוֹלָם יְהִי לְךָ לְבַדֶּךָ׃ וְלֹא לַאֲחֵרִים כְּבוֹד הוֹדֶךָ׃
וְלֹא תִתֵּן לֵאלֹהִים אֲחֵרִים׃ תְּהִלָּתְךָ לִפְסִילִים וְזָרִים׃
וְכָבוֹד וְגַם כָּל יְקָר מֵאִתָּךְ׃ וּכְבוֹדְךָ לֹא לְזָרִים אִתָּךְ׃
אַתָּה תָּעִיד בְּיִחוּדֶךָ׃ וְתוֹרָתְךָ וַעֲבָדֶיךָ׃
אֱלֹהֵינוּ עַל יִחוּדֶךָ׃ אַתָּה עֵד אֱמֶת וַאֲנַחְנוּ עֲבָדֶיךָ׃
לְפָנֶיךָ לֹא אֵל הִקְדִּימָךְ׃ וּבִמְלַאכְתְּךָ אֵין זָר עִמָּךְ׃
לֹא נוֹעַצְתָּ וְלֹא לֻמַּדְתָּ׃ בְּחַדֶּשְׁךָ בְּרִיאוֹת כִּי נְבִינוֹתָ׃
מִמַּעֲמַקֵּי מַחְשְׁבוֹתֶיךָ׃ וּמִלִּבְּךָ כָּל פְּעֻלּוֹתֶיךָ׃
קְצוֹת דְּרָכֶיךָ הֲלֹא הִכַּרְנוּ׃ וּמִמַּעֲשֶׂיךָ הֵן יָדָעְנוּ׃
שֶׁאַתָּה אֵל כֹּל יָצַרְתָּ׃ לְבַדְּךָ מְאוּמָה לֹא נִצְרַכְתָּ׃
לַעֲשׂוֹת מְלַאכְתְּךָ לֹא לָחַצְתָּ׃ וְגַם לְעֵזֶר לֹא נִצְרַכְתָּ׃
כִּי הָיִיתָ לִפְנֵי הַכֹּל׃ וְאָז בְּאֵין כֹּל לֹא נִצְרַכְתָּ כֹּל׃
כִּי מֵאַהֲבָתְךָ עֲבָדֶיךָ׃ כֹּל בָּרָאתָ לִכְבוֹדֶךָ׃
וְלֹא נוֹדַע אֵל זוּלָתֶךָ׃ וְאֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ׃
וְלֹא נִשְׁמַע מִן אָז וָהָלְאָה׃ וְלֹא קָם וְלֹא נִהְיָה וְלֹא נִרְאָה׃
וְגַם אַחֲרֶיךָ לֹא יִהְיֶה אֵל׃ רִאשׁוֹן וְאַחֲרוֹן אֵל יִשְׂרָאֵל׃
בָּרוּךְ אַתָּה יָחִיד וּמְיוּחָד׃ יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃
אֲשֶׁר מִי יַעֲשֶׂה כְּמַלְאַכְתֶּךָ׃ כְּמַעֲשֶׂיךָ וְכִגְבוּרוֹתֶיךָ׃
אֵין יְצִיר זוּלַת יְצִירָתֶךָ׃ וְאֵין בְּרִיאָה כִּי אִם בְּרִיאָתֶךָ׃
כָּל אֲשֶׁר תַּחְפּוֹץ תַּעֲשֶׂה בַכֹּל׃ כִּי אַתָּה נַעֲלֵיתָ עַל כֹּל׃

not cut off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth, thy mercy, O Lord! held me up. In the multitude of my thoughts within me, thy comforts delight my soul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? they gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence: and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.

לכו נרננה O come, let us sing unto the Lord: let us shout to the Rock of our salvation. Let us approach his presence with thanksgiving, and joyfully sing hymns unto him. For the Lord is a great God, and a great king above all gods.

Repeat מזמור שיר לאסף until the end of the Morning Prayers, as on other days, vide page 81.

UNITY HYMN FOR THE FIFTH DAY.

מי כמוך Who is like unto thee, who teachest knowledge? The speech of the lips hast thou created: thy thoughts are profound and high, and there is no end to thy years. No one taught thee thy wisdom, and instructed thee in thine understanding: thou didst not receive thy kingdom, nor inherit thy dominion. For it *hath been*, and ever will be thine only, and none else shall partake of thy glory and majesty; neither wilt thou give thy praise to strange gods or molten images. For all honour and glory is from thee, but no strangers shall share thy glory

יְהוָה עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזוֹב׃ כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב׃ מִי־יָקוּם לִי עִם־מְרֵעִים מִי־יִתְיַצֵּב לִי עִם־פֹּעֲלֵי אָוֶן׃ לוּלֵי יְהוָה עֶזְרָתָה לִּי כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי׃ אִם־אָמַרְתִּי מָטָה רַגְלִי חַסְדְּךָ יְהוָה יִסְעָדֵנִי׃ בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשִׁי׃ הַיְחָבְרְךָ כִּסֵּא הַוּוֹת יֹצֵר עָמָל עֲלֵי־חֹק׃ יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק וְדָם נָקִי יַרְשִׁיעוּ׃ וַיְהִי יְהוָה לִי לְמִשְׂגָּב וֵאלֹהַי לְצוּר מַחְסִי׃ וַיָּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם וּבְרָעָתָם יַצְמִיתֵם יַצְמִיתֵם יְהוָה אֱלֹהֵינוּ׃

לְכוּ נְרַנְּנָה לַיְיָ נָרִיעָה לְצוּר יִשְׁעֵנוּ׃ נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִרוֹת נָרִיעַ לוֹ׃ כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃

Repeat שִׁיר מִזְמוֹר לְאָסָף until the end of the Morning Prayers, as on other days, vide page 81.

שִׁיר הַיִּחוּד לְיוֹם חֲמִישִׁי׃

UNITY HYMN FOR THE FIFTH DAY.

מִי כָמוֹךָ דֵּעָה מוֹרֶה · נִיב שְׂפָתַיִם אַתָּה בוֹרֵא׃
מַחְשְׁבוֹתֶיךָ עָמְקוּ וְרָמוּ · וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ׃
לֹא לִמְּדוּךָ חָכְמָתֶךָ · וְלֹא הֱבִינוּךָ תְּבוּנָתֶךָ׃
לֹא קִבַּלְתָּ מַלְכוּתֶךָ · וְלֹא יָרַשְׁתָּ מֶמְשַׁלְתֶּךָ׃

Thou wilt shew thyself upright to the righteous, even the posterity of the three shepherds; thou wilt shew thyself merciful and pure with them; but with the perverse, wilt thou shew thyself forward to destroy them. Thy ways are perfect, O thou who art mighty above all; thou alone canst perform all *things;* thou art my hope for whom I wait, the earnest desire and wish of my soul. He is my praise, glory, and strength; he brought me forth, and took me out of my mother's bowels. He is perfect in knowledge; *for* he is the God of knowledge, the one *God*, who searcheth all hearts at once.

The שיר הכבוד is next said, vide page 79, then repeat the following:—

היום This is the fourth day from the sabbath whereon the Levites, were accustomed to chaunt in the holy temple.

אל־נקמות O Lord God! to whom vengeance belongeth: O God! to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth; render a reward to the proud. Lord! how long shall the wicked, how long shall the wicked triumph? how long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord! and afflict thine heritage: they slay the widow and the stranger, and murder the fatherless. Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wise? he that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? the Lord knoweth the thoughts of man that they are vanity. Blessed is the man whom thou chastenest, O Lord! and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will

תִּתַּמָּם עִם יוֹשְׁבֵי נְטָעִים · הַשָּׂרִיגִים שְׁלֹשֶׁת הָרוֹעִים :
תִּתְחַסָּד תִּתַּבָּר עִמָּם · וְעִם עִקְשִׁים תִּתַּפָּל לְהָמֵם :
תָּמִים דַּרְכָּךְ תַּקִּיף מִכֹּל · תּוּכַל לְבַדְּךָ לַעֲשׂוֹת אֶת כֹּל :
תּוֹחַלְתִּי וְסִבְרִי וְתִקְוָתִי · תַּאֲוַת נַפְשִׁי וּתְשׁוּקָתִי :
תְּהִלָּתִי וְתִפְאַרְתִּי וְעֻזִּי · מִמְּעֵי אִמִּי גּוֹחִי וְגוֹזִי :
תְּמִים דֵּעִים אֵל דֵּעוֹת אֶחָד · כָּל הַלְּבָבוֹת דּוֹרֵשׁ יָחַד :

The שִׁיר הַכָּבוֹד is next said, vide page 79. then repeat the following—

הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ :

Ps. xciv. אֵל נְקָמוֹת יְהוָה אֵל נְקָמוֹת הוֹפִיעַ : הִנָּשֵׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים : עַד־מָתַי רְשָׁעִים יְהוָה עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ : יַבִּיעוּ יְדַבְּרוּ עָתָק יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן : עַמְּךָ יְהוָה יְדַכְּאוּ וְנַחֲלָתְךָ יְעַנּוּ : אַלְמָנָה וְגֵר יַהֲרֹגוּ וִיתוֹמִים יְרַצֵּחוּ : וַיֹּאמְרוּ לֹא יִרְאֶה־יָּהּ וְלֹא יָבִין אֱלֹהֵי יַעֲקֹב : בִּינוּ בֹּעֲרִים בָּעָם וּכְסִילִים מָתַי תַּשְׂכִּילוּ : הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט : הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְלַמֵּד אָדָם דָּעַת : יְהוָה יֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הָבֶל : אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָּהּ וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ : לְהַשְׁקִיט לוֹ מִימֵי רָע עַד־יִכָּרֶה לָרָשָׁע שָׁחַת : כִּי לֹא־יִטֹּשׁ

servant Israel. *He who is* the fear of Isaac, will send his dread on the adversaries of the children of his servant Jacob;* he forms, explores, searches, and scrutinizes all hearts; to him will I ascribe righteousness. He is a bundle of myrrh, as a cluster of camphire unto me; and gives his adversaries for a redemption for his people. My beloved is white and ruddy, he is conspicuous among his hosts; his name is therefore called the Lord of Hosts. The Lord is righteous, he is the perfect Rock; I will ever and ever trust in his everlasting strength; the host of heaven worship him; the Seraphim stand near him, *to minister to him.* He is holy in all manner of holiness; three bands *of holy angels* thrice rehearse a holy praise *to him.* The living God exists eternally; he is the Lord of heaven, and the Lord of the earth. He is my life's support from the womb; he is jealous of his enemies; he is the horn of my salvation, and is near to them who call on him; he is far from all, yet he seeth all; for though the Lord *is* high, yet hath he respect to the lowly. The Lord is my shepherd, I shall not want anything; he is great in power, and of abundant mercy to all: the Lord *is* merciful, he healeth, and bindeth up the broken-hearted, and suppresseth iniquity. My friend is altogether lovely; his judgments are true, sweet, and desirable; he is the first and the last, from eternity to eternity; *for* thou, O God, inhabitest eternity. He beareth rule, *and* is the King of heaven; throughout all generations will we praise, extol, and glorify him. The Lord God is a ruler and a shield; he is the righteous Judge, and casteth down those who are on high. His excellent power we cannot find out; he is exalted by his power, and who is like him? His name is שלמה for peace is his; for he speaks peace to his pious *servants.* The name of the Lord is, I am that I am; he is *strong* as the powerful unicorn, as the young lion, and as the great lion. The Almighty is my light, my King, and my God; praise ye the Lord. O my soul, praise his name.

* Alluding to Gen. xxxi.

פַּחַד יִצְחָק יִתֵּן פַּחְדּוֹ · עַל צָרֵי בְּנֵי יַעֲקֹב עַבְדּוֹ:
פּוֹעֵל וְחוֹקֵר וְדוֹרֵשׁ וּבוֹדֵק · כָּל לְבָבוֹת לוֹ אֶתֵּן צֶדֶק:
צְרוֹר הַמּוֹר אֶשְׁכּוֹל הַכּוֹפֶר · נוֹתֵן לְעַמּוֹ צָרָיו כּוֹפֶר:
צַח וְאָדוֹם דּוֹד בִּצְבָאָיו אוֹת · עַל כֵּן נִקְרָא יְיָ צְבָאוֹת:
צַדִּיק יְיָ הַצּוּר תָּמִים · אֶבְטַח עֲדֵי עַד בְּצוּר עוֹלָמִים:
צְבָא הַשָּׁמַיִם מִשְׁתַּחֲוִים לוֹ · שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ:
קָדוֹשׁ הוּא בְּכָל מִינֵי קְדֻשּׁוֹת · כְּתוֹת שָׁלֹשׁ קָדוֹשׁ מְשַׁלְּשׁוֹת:
קַיָּם לְעָלְמִין אֱלָהָא חַיָּא · מָרָא דְאַרְעָא וּמָרָא דִשְׁמַיָּא:
קוֹנֵי מְרַחֵם מְקַנֵּא לְשׂוֹנְאָיו · קֶרֶן יִשְׁעִי וְקָרוֹב לְקוֹרְאָיו:
רָחוֹק מִכֹּל וְאֶת כֹּל רוֹאֶה · כִּי רָם יְיָ וְשָׁפָל יִרְאֶה:
רוֹעִי יְיָ לֹא אֶחְסָר כֹּל · וְרַב כֹּחַ וְרַב חֶסֶד לַכֹּל:
רַחוּם יְיָ רוֹפֵא וּמְחַבֵּשׁ · לִשְׁבוּרֵי לֵב וְעָוֹן כּוֹבֵשׁ:
רֵעִי כֻּלּוֹ הוּא מַחֲמַדִּים · מִשְׁפָּטָיו אֱמֶת מְתוּקִים וַחֲמוּדִים:
רִאשׁוֹן וְאַחֲרוֹן מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל שׁוֹכֵן עַד:
שַׁלִּיט מֶלֶךְ שְׁמַיָּא בְּכָל דָּר וְדָר · לֵיהּ אֲנָא מְשַׁבַּח מְרוֹמֵם וּמְהַדָּר:
שֶׁמֶשׁ וּמָגֵן יְיָ אֱלֹהִים · שׁוֹפֵט צֶדֶק וּמַשְׁפִּיל גְּבוֹהִים:
שַׂגִּיא כֹחַ לֹא מְצָאנוּהוּ · יַשְׂגִּיב בְּכֹחוֹ וּמִי כָמוֹהוּ:
שְׁלֹמֹה שְׁמוֹ כִּי שֶׁלּוֹ שָׁלוֹם · כִּי יְדַבֵּר אֶל חֲסִידָיו שָׁלוֹם:
שֵׁם יְיָ אֶהְיֶה אֲשֶׁר אֶהְיֶה · תוֹעֲפוֹת רְאֵם לוֹ כַּכְּפִיר וּכְאַרְיֵה:
שַׁדַּי מְאוֹרִי מַלְכִּי וְאֵלִי · הַלְלוּיָהּ שְׁמוֹ נַפְשִׁי הַלְלִי:

of his salvation is my support; the Lord God is my confidence and my strength; thy kingdom is an everlasting dominion, and thy rule throughout all generations. O that thou wert as a brother to me in distress; save, O Lord, for thy power is not shortened. *He is* the fountain of life, the hope of Israel, I will not forsake him, for God is my strength. He is the shield of my salvation, and the sword of *mine* excellency. My soul longeth for thy name and thy memorial; he is the shield to all those who trust in him. Happy is the man whose strength is in him. He is pure and amiable, glorious and tremendous: his name is adorned, and he is girt with might: *he is* faithful, the strength* of Israel, and his Redeemer: he will not lie. Happy are they who trust in him. He is the strength of Jeshurun, the faithful God, and Judah is not forsaken by his God. He is wonderful above all wonders, and exalted above all who are exalted. My holy God is sanctified and reverenced; he is sure and exalted: the Lord is my signal: he is an avenging *God* wrathful, and reserveth indignation to his adversaries and enemies: he is an invincible warrior. The Lord is my light; when his lamp shone upon my head, and his word was a lamp to my feet: the Lord *is* my Rock, my support, and my stay; he bears, pardons, and forgives my transgressions. The Lord is my witness, my Rock, and hiding-place; he pardons and supports *me;* he is my support and my hope. The Lord is our Rock, and stronghold; our help, and our deliverance. He is strong and mighty; he is my strength and my help. O may the Most High be my strength, and not be mine enemy; holy angels encompass his retirement: for verily, thou, O God, art concealed *from all.* He is a ready witness to render a recompence to his enemies, and keeps his covenant and mercy to those who love him; he redeemed his beloved, Abraham, *and* he will redeem his

* Or the Eternal ONE.

מִגְדּוֹל יְשׁוּעוֹת מִשְׁעָן יְהִי לִי: מִבְטַח אֱלֹהִים יְיָ חֵילִי:
מוֹשֵׁל עוֹלָם מַלְכוּתֶךָ · בְּכָל דּוֹר וָדוֹר מֶמְשַׁלְתֶּךָ:
מִי יִתְּנֵךְ כְּאָח לִי לְצָרָה · הוֹשַׁע יְיָ כִּי יָדְךָ לֹא קָצְרָה:
מְקוֹר חַיִּים מִקְוֵה יִשְׂרָאֵל · לֹא אֶעֱזוֹב כִּי מָעֻזִּי אֵל:
מָגֵן יִשְׁעִי וְחֶרֶב גַּאֲוָה · לְשִׁמְךָ וּלְזִכְרְךָ נֶפֶשׁ תַּאֲוָה:
מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ · אַשְׁרֵי אָדָם אֲשֶׁר עוֹז לוֹ בוֹ:
נֶגֶר וְנָעִים נָאוֹר וְנוֹרָא · נֶאְדָּר וְנֶאְזָר שְׁמוֹ בִּגְבוּרָה:
נֶאֱמָן נֵצַח יִשְׂרָאֵל וְגוֹאֲלוֹ · לֹא יְשַׁקֵּר אַשְׁרֵי כָּל חוֹכֵי לוֹ:
נֵצַח יְשׁוּרוּן הָאֵל הַנֶּאֱמָן · מֵאֱלֹהָיו יְהוּדָה לֹא אַלְמָן:
נִפְלָא עַל כָּל הַנִּפְלָאִים · וּמִתְנַשֵּׂא עַל כָּל הַנִּשָּׂאִים:
נִקְדָּשׁ וְנַעֲרָץ אֱלֹהֵי קְדוֹשַׁי · נָכוֹן וְנִשְׂגָּב יְיָ נִסִּי:
נוֹקֵם וְנוֹטֵר וּבַעַל חֵימָה · לְצָרָיו לְאוֹיְבָיו אִישׁ מִלְחָמָה:
נֵרוֹ יְיָ בְּהִלּוֹ נֵרוֹ עֲלֵי רֹאשִׁי וְנֵר לְרַגְלִי דְבָרוֹ:
סוֹמֵךְ וְסוֹעֵד יְיָ סַלְעִי · סוֹבֵל וְסוֹלֵחַ וְנוֹשֵׂא פִּשְׁעִי:
סַהֲדִי יְיָ סַלְעִי וְסִתְרִי · סוֹלֵחַ וְסוֹבֵל סַעֲדִי וְסִבְרִי:
סַלְעֵנוּ יְיָ וּמְצוּדָתֵנוּ · עֶזְרָתֵנוּ וּמְפַלְטֵנוּ:
עִזּוּז וְגִבּוֹר עֻזִּי וְעֶזְרִי · עֶלְיוֹן עוֹז לִי אַל יְחִי עָרִי:
עִיר וְקַדִּישׁ שָׁת סְבִיבָיו סֵתֶר · אָכֵן אַתָּה אֵל מִסְתַּתֵּר:
עַד מְמַהֵר לְשַׁלֵּם גְּמוּל לְאוֹיְבָיו · שׁוֹמֵר בְּרִית וָחֶסֶד לְאוֹהֲבָיו:
פָּדָה אֶת אַבְרָהָם יְדִידוֹ · הוּא יִפְדֶּה יִשְׂרָאֵל עַבְדּוֹ:

He is my cup, the portion of mine inheritance, and my lot; I am the inheritance of my beloved, and my beloved is mine; the Lord is my glory, I will not exchange him; we have extolled him, and he hath exalted us. He will rage as a lion, and roar as a young lion; he will not be as an alien, and as a man astonished; as a shepherd that cannot deliver his flock, but leaves them for a prey; as a mighty man who hath no power; and as a traveller who runs and flees *from place to place*, and cries bitterly. *But he will be* as a destroying lion, and as a young lion, to those who forsake him; *and* as the devouring moth to his enemies. *With* his mighty power *will he destroy them* as the brier and the thorn, and will not leave *them aught* at the shaking of the olive-tree. He will break his enemies in pieces as the brier and the thorn, but will fly as the swift bird to the protection of his city. He will come to us as the liberal rain, as the latter rain and the dew to those who adhere to him; as the eagle hovereth over its young, and in the shadow of his wings will he shield those who hope in him. As the birds *will he hover over* and shield his city; and in the shadow of his wings will we sing joyful songs: the Lord alone performeth great and wondrous *things*, he is the God whose works are tremendous. My beloved is like the *swift* hart and young roe; for the God of mercy will precede me: he will make the crooked paths straight before his people, and wilt exalt them as on eagles' wings. The Lord is my portion for ever; he is the strength of heart, the desire of my flesh, and my heart is towards thee; the Lord alone performeth great and wondrous *things*, and is great in tremendous things. Thou art the place and habitation of thy world; but no one knows thy place: God is my fear, my Shepherd, and Protector; the Rock who brought me forth, my Creator and Former. He is my high and exalted refuge; the name of the Lord is as a strong tower for me to fly to; the King of Jacob is our refuge, he is our Lawgiver and Saviour. The greatness

כּוֹסִי מְנָת חֶלְקִי וְגוֹרָלִי· אֲנִי לְדוֹדִי נַחֲלָה וְדוֹדִי לִי.
כְּבוֹדִי יְיָ לֹא אֲמִירֶנּוּ· הֶאֱמַרְנוּהוּ וְהֶאֱמִירָנוּ:
כְּאַרְיֵה יִשְׁאָג וְכַכְּפִיר יִנְהֹם· אַל יִהְיֶה כְּגֵר וּכְאִישׁ נִדְהָם:
כְּרוֹעֶה גִּבּוֹר אֲשֶׁר לֹא יוּכַל· צֹאנוֹ לְהַצִּיל וְהָיָה לְמַאֲכָל:
כְּנִבּוֹר אֵין אֱיָל וּכְאוֹרֵחַ· גַּם וּבוֹרֵחַ מַר צוֹרֵחַ:
כְּאַרְיֵה מַשְׁחִית וְכַכְּפִיר לְעוֹזְבָיו· כְּרָקָב גַּם כָּעָשׁ לְאוֹיְבָיו:
כַּבִּיר כֹּחַ כְּשָׁמִיר וָשַׁיִת· וְלֹא יַשְׁאִיר כְּנוֹקֶף זַיִת:
כְּשָׁמִיר וְשַׁיִת צָרִים יְמַגֵּן· כְּצִפֳּרִים עָפוֹת לְעִירוֹ יָגֵן:
כְּגִשְׁמֵי נְדָבָה לָנוּ יָבֹא· כְּמַלְקוֹשׁ וְכַטַּל לַדְּבֵקִים בּוֹ:
כְּנֶשֶׁר יְרַחֵף עַל גּוֹזָלָיו· וּבְצֵל כְּנָפָיו יֶחֱסוּ מְיַחֲלָיו:
כְּצִפֳּרִים עַל עִירוֹ יָגֵן· וּבְצֵל כְּנָפָיו רְנָנוֹת נְנַגֵּן:
לְבַדּוֹ יְיָ הוּא וְנִפְלָאוֹת גְּדוֹלוֹת· עוֹשֶׂה אֵל נוֹרָא עֲלִילוֹת:
לִצְבִי וְעוֹפֶר דּוֹמֶה דוֹדִי· כִּי יְקַדְּמֵנִי אֱלֹהֵי חַסְדִּי:
לִפְנֵי עַמּוֹ יְיַשֵּׁר הֲדוּרִים· וַיִּנַּשְּׂאֵם עַל כַּנְפֵי נְשָׁרִים:
לְעוֹלָם חֶלְקִי הוּא וְצוּר לְבָבִי· כָּלָה שְׁאֵרִי לְךָ וּלְבָבִי:
לְבַדּוֹ יְיָ הוּא וְנִפְלָאוֹת· גְּדוֹלוֹת עוֹשֶׂה וְרַב נוֹרָאוֹת:
מְקוֹם אַתָּה לְעוֹלָמֶךָ· וְאֵין יוֹדֵעַ אֶת מְקוֹמֶךָ:
מוֹרָאִי אֵל רוֹאִי וְיוֹצְרִי· צוּר יְלָדַנִי מְחוֹלְלִי וְצוּרִי:
מָרוֹם וּמָעוֹז הוּא לִי וּמַחְסִי· מִגְדַּל עוֹז שֵׁם יְיָ מְנוּסִי·
מֶלֶךְ יַעֲקֹב מִשְׂגָּב לָנוּ· הוּא מְחוֹקְקֵנוּ וּמוֹשִׁיעֵנוּ:

glory and his majesty is on the children of his servants; this honour have all his pious *servants.* He is God, *even* the God of the spirits of all flesh, *and* hears the prayer of all; he is infallible and just; he knoweth *all things:* the Lord shall reign for ever and ever. He is the sword of excellency, to fight our battles: he will ever have in mind the covenant of the *patriarchs;* for a thousand years with him, is but as yesterday. This is our God, in whom we hope; the Lord is our song, and he will be our salvation; he is the portion of Jacob, *and* the former of all; the Lord is gracious and merciful to all. The Lord liveth for ever; the Lord is wise in secrets; he is my portion and my strength; he is good and beneficent, and teacheth knowledge: he is too pure of sight to behold evil. The Lord is upright, and his word is perfect; and he dearly loveth his *holy* temple; he counsels and decrees, and who can frustrate him? he acteth suddenly, and who can hinder him? My beloved is beautiful, and they shall see and behold his beauty and goodness, when he returns to Zion; he will march forth like a hero; like a mighty warrior will he rouse his vengeance, to avenge himself *on his enemies.* As an eagle, will he carry his servants on eagles' wings, and make the crooked *paths* straight; *he will rush* as a bear bereaved *of her whelps;* as a leopard, will he hasten to perform his word; as the almond-rod he is mighty in power, his hearth is as a fierce lion, and his spirit as a mighty flood; *he is lofty* as a choice cedar, but meek as the green fir-tree: his love is strong as a flavoured apple; his excellency is over Israel. As the apple-*tree* is conspicuous over the trees of the wood, so is my beloved with those who sit in the gates:* he is of mighty power, and taketh vengeance on those who provoke him; but is as the *beneficial* dew to Israel.

* Alluding to the Judges who sat in the gates.

הֲדָרוֹ וְהוֹדוֹ עַל בְּנֵי עֲבָדָיו · הָדוּר הָדָר הוּא לְכָל חֲסִידָיו:

הוּא אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר שׁוֹמֵעַ תְּפִלָּה מִכֹּל:

וַדַּאי וָתִיק יוֹדֵעַ וָעֵד · יְיָ יִמְלוֹךְ לְעוֹלָם וָעֶד:

וַאֲשֶׁר חֶרֶב גַּאֲוָתֵנוּ · לְהִלָּחֵם מִלְחַמְתֵּנוּ:

זוֹכֵר לְעוֹלָם בְּרִית רִאשׁוֹנִים · כְּיוֹם אֶתְמוֹל לוֹ אֶלֶף שָׁנִים:

זֶה אֱלֹהֵינוּ וְלוֹ קִוִּינוּ · וְזִמְרָת יָהּ הוּא מוֹשִׁיעֵנוּ:

חֵלֶק יַעֲקֹב יוֹצֵר הַכֹּל · חַנּוּן יְיָ וְחָסִיד בַּכֹּל:

חַי הָעוֹלָם יְיָ חֶלְקִי · חֲכַם הָרָזִים יְיָ חִזְקִי:

טוֹב וּמֵטִיב הַמְלַמֵּד דֵּעָה · טְהוֹר עֵינַיִם מֵרְאוֹת בְּרָעָה:

יָשָׁר יְיָ וְיָשָׁר דְּבָרוֹ · יְדִידֵי יְדִידוּת מִשְׁכְּנוֹת דְּבִירוֹ:

יוֹעֵץ וְגוֹזֵר מִי יְפִירֶנָּה · וְיַחְתּוֹךְ וְיִפְעַל מִי יְשִׁיבֶנָּה:

יָפֶה דוֹדִי יָפְיוֹ וְטוּבוֹ · יִרְאוּ וְיֶחֱזוּ צִיּוֹן בְּשׁוּבוֹ:

כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת · יָעִיר קִנְאָה לַעֲשׂוֹת נְקָמוֹת:

כְּנֶשֶׁר עַל כַּנְפֵי נְשָׁרִים · נָשָׂא עֲבָדָיו וִישַׁר הֲדוּרִים:

כְּדוֹב שַׁכּוּל וּכְנָמֵר שַׁחַל · כְּרָקָב וּכְעָשׁ וְרוּחוֹ כְּנָחַל:

כְּדוֹב שַׁכּוּל וּכְנָמֵר שׁוֹקֵד · דְּבָרוֹ לַעֲשׂוֹת כְּמַקֵּל שָׁקֵד:

כַּבִּיר כֹּחַ לֵב כְּמוֹ שָׁחַל · כְּלָבִיא וְכַאֲרִי וְרוּחוֹ כְּנָחַל:

כְּאֶרֶז בָּחוּר בְּגָדְלָתוֹ · כִּבְרוֹשׁ רַעֲנָן עַנְוְתָנוּתוֹ:

כְּתַפּוּחַ בְּרֵיחוֹ עוֹז אַהֲבָתוֹ · עַל יִשְׂרָאֵל גַּאֲוָתוֹ:

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר · כֵּן דּוֹדִי עִם יוֹשְׁבֵי שָׁעַר:

כַּבִּיר כֹּחַ לְמַרְגִּיזֵי אֵל · נוֹקֵם וְכַבַּל הוּא לְיִשְׂרָאֵל:

UNITY HYMN FOR THE FOURTH DAY.

ארוממך I will extol the God of my fathers, who is also my God: I will glorify my God, who is my Rock and my Redeemer. I will twice daily proclaim the UNITY of the God of heaven and earth. *He is* the living God, he hath created us; he is the mighty God of Jacob, and is the Father of us all: he is our Lord, and the Lord of all the earth: how glorious is his name in all the earth. *There is* none like God, *who is* as a consuming fire, *and* a jealous God. The Lord is ever true; he is a faithful God, he is my light, my salvation, and the strength of my life; all my desires centre in him. He is the God of truth; the living God, the nations and isles cannot support his wrath: he is glorious in power and the mightiest in strength; the God of gods, and the Lord of lords. My God, my Maker and Lord, the guide of my youth, my Guardian and Protector, the Creator of all *things*, and the Redeemer of Israel; blessed be God, the God of Israel. Creator of the wind, and former of the mountains; no thought can be withheld from thee. He is excellent, and will render a reward to the proud, to the high and lofty. He is mighty; when he ariseth to strike *the earth* with terror in *his* wrath, who will not be terrified at the glory of his majesty? He is the Most High, he beareth all that is under him; he is great in power, and performeth great things. He is great, *and* his name is mighty; if even, a lion roar, who is not afraid? My beloved is the chief of ten thousand; God is greatly reverenced in the assembly of the saints. He, the Ancient of days, sits as Judge, and his hosts stand at his right hand, and on his left; his

שִׁיר הַיִּחוּד לְיוֹם רְבִיעִי:

UNITY HYMN FOR THE FOURTH DAY.

אֲרוֹמֵם אֱלֹהֵי אָבִי וְאֵלִי· אֲנַוֵּהוּ אֱלֹהֵי צוּרִי וְגוֹאֲלִי:
אֲיַחֵד אֱלֹהֵי הַשָּׁמַיִם· וְהָאָרֶץ בְּכָל יוֹם פַּעֲמַיִם:
אֵל חַי אֶחָד הוּא בְּרָאָנוּ· אֲבִיר יִשְׂרָאֵל אָב לְכֻלָּנוּ:
אֲדוֹנֵינוּ אֲדוֹן כָּל הָאָרֶץ· מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ:
אֵין כָּאֵל אֵשׁ אוֹכְלָה וְקַנָּא· לְעוֹלָם יְיָ אֱמֶת אֵל אֱמוּנָה:
אוֹרִי וְיִשְׁעִי מָעוֹז חַיָּי· עָלָיו תְּלוּיִם כָּל מַאֲוַיָּי:
אֱלֹהִים אֱמֶת הוּא אֱלֹהִים חַיִּים· לֹא יָכִילוּ זַעֲמוֹ גוֹיִם וְאִיִּים:
אַדִּיר וְאַמִּיץ כֹּחַ וְרַב אוֹנִים· אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדוֹנִים:
אֱלוֹהַּ עוֹשַׂי אִישִׁי וּבוֹעֲלִי· אַלּוּף נְעוּרַי שׁוֹמְרִי וְצִלִּי:
בּוֹרֵא כֹל וְיִשְׂרָאֵל גּוֹאֵל· בָּרוּךְ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל:
בּוֹרֵא רוּחַ הָרִים יוֹצֵר· מִמְּךָ מְזִמָּה לֹא יִבָּצֵר:
גֵּאֶה מֵשִׁיב גְּמוּל עַל גֵּאִים· עַל הָרָמִים וְעַל הַנִּשָּׂאִים:
גִּבּוֹר בְּקוּמוֹ לַעֲרוֹץ בְּעֶבְרָה· מֵהֲדַר גְּאוֹנוֹ מִי לֹא יִירָא:
גָּבוֹהַּ כָּל אֲשֶׁר תַּחְתָּיו נוֹשֵׂא· וּגְדָל כֹּחַ גְּדוֹלוֹת עוֹשֶׂה:
גָּדוֹל הוּא וּשְׁמוֹ בִּגְבוּרָה· אַרְיֵה שָׁאַג מִי לֹא יִירָא:
דּוֹדִי דָּגוּל הוּא מֵרְבָבָה· אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים רַבָּה:
דַּיָּן יָתִיב כְּעַתִּיק יוֹמִין· וּצְבָאוֹ עַל שְׂמֹאל וְעַל יָמִין:

neither can any defilement affect thee; nor consuming fire burn thee. There is no deficiency in thy existence, nor redundancy in thy UNITY: as thou hast been, so wilt thou ever be; less and more have no existence in thee; thy name also testifieth of thee, that thou hast been, art, and ever will be in all; thou dost exist eternally, as thou hast made known, and which we testify; for thus hast thou testified of thyself, that thou art he who existeth in all, that all is thine, and from thee *we receive* all *things:* thy exalted names bear witness and testify of thy mighty power.

The שיר הכבוד is next said, vide page 79, then repeat the following:—

היום This is the third day from the sabbath, whereon the Levites, were accustomed to chaunt in the holy temple.

מזמור לאסף A PSALM OF ASAPH.—God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hands of the wicked. They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course. I have said, ye are gods; and all of you are the children of the Most High. But ye shall die like men, and fall like one of the princes. Arise, O God! judge the earth; for thou shalt inherit all nations.

Repeat שיר מזמור לאסף until the end of the Morning Prayers, as on other days, vide page 81.

אַף כָּל טְנוּפֶת לֹא תְטַנְּפֶךָ׃ אֵשׁ אוֹכְלָה אֵשׁ לֹא תִשְׂרְפֶךָ׃
לַהֲוָיוֹתְךָ אֵין חִסָּרוֹן׃ וּלְיִחוּדְךָ אֵין יִתָּרוֹן׃
כְּמוֹ הָיִיתָ לְעוֹלָם תִּהְיֶה׃ חוֹסֵר וְעוֹדֵף בְּךָ לֹא יִהְיֶה׃
וְשִׁמְךָ מְעִידְךָ כִּי הָיִיתָ׃ וְהֹוֶה וְתִהְיֶה וּבַכֹּל אָתָּה׃
הֹוֶה לְעוֹלָם וְכֵן נוֹדַעְתָּ׃ נְעִידְךָ וְכֵן בְּךָ הָעֵידוּתָ׃
שֶׁאַתָּה הוּא וְהֹוֶה בַּכֹּל׃ שֶׁלְּךָ הַכֹּל וּמִמְּךָ הַכֹּל׃
שְׁמוֹת יְקָרְךָ יַעֲנוּ וְיָעִידוּ׃ בְּתוֹקֶף יְקָרְךָ בְּךָ יַסְהִידוּ׃

The שִׁיר הַכָּבוֹד is next said, vide page 79. then repeat the following—

הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Ps. LXXXII. מִזְמוֹר לְאָסָף אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃ עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה׃ שִׁפְטוּ־דָל וְיָתוֹם עָנִי וָרָשׁ הַצְדִּיקוּ׃ פַּלְּטוּ־דַל וְאֶבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ׃ לֹא יָדְעוּ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ׃ אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם׃ אָכֵן כְּאָדָם תְּמוּתוּן וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ׃ קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם׃

Repeat שִׁיר מִזְמוֹר לְאָסָף until the end of the Morning Prayers, as on other days vide page 81.

nor back to thy UNITY; nor is there any corporeality to the essence of thy UNITY; neither is there any thing separated from thee in the midst; nor is the most minute place concealed from thee; neither art thou separated from any, nor is any place empty, or hidden from thee; accident and chance exist not in thee, nor time; contention or reproach. All times and seasons hast thou prepared; thou dost appoint them, and changest them; no knowledge can reach thee, nor understanding comprehend thee. For thy attribute is as thy wisdom, thy understanding according to thy greatness; thou art wise of thyself, and thy existence is of thyself; nor is there any like thee. Except thy wisdom, there is no wisdom; exclusive of thine understanding, there is no understanding, nor discretion. Thou hast portioned the heart of the wise with intelligence, and thy spirit fills them with knowledge and understanding. Exclusive of thy power, there is no strength; and without thy power there is no help. There is none *truly* honourable, unless thou hast honored him; nor is there any *truly* great, unless thou hast exalted him. Every *thing* good and valuable is from thy hand, and thou bestowest mercy on whom thou pleasest; thy greatness is unsearchable, and thy understanding is inscrutable.* There is no *true* existence but thine, O thou who art the living and Almighty God, for there is none besides thee: and before any thing was, didst thou exist; and when all was made, thou didst fill all. Thy creatures did not crush nor encompass thee, neitheir did they diminish thee; when thou hadst made all, thou wast not divided from the midst of thy work, nor separated *from it.* When thou didst make the heavens and the earth, and the waters, they did neither attract, nor distance thee; for no thoughts can separate thee; the rapid flood cannot overflow thee; nor can the mighty wind drive thee;

* Heb. There is no number.

אֵין מַרְאֶה וְגַב לְאַחְדוּתֶךָ: וְאֵין גֵּוּף לְעוֹצֶם יִחוּדֶךָ:
וְאֵין בְּתוֹךְ מִמְּךָ נִבְדָּל׳ וְאֵין מָקוֹם רֵיק מִמְּךָ נֶחְדָּל:
וְאֵינְךָ נֶאֱצָל מִכֹּל וְנִבְדָּל׳ וְאֵין מָקוֹם רֵק מִמְּךָ וְנֶחְדָּל:
מִקְרֶה וְשִׁנּוּי אֵין בְּךָ נִמְצָא׳ וְלֹא זְמַן וְעַרְעָר וְלֹא כָּל שְׁמָצָא:
כָּל זְמָן וְכָל עֵת אַתָּה מְכִינָם׳ אַתָּה עוֹרְכָם וְאַתָּה מְשַׁנָּם:
כָּל מַדָּע לֹא יַשִּׂיג אוֹתְךָ׳ אֵין שֵׂכֶל אֲשֶׁר יִמְצָא אוֹתְךָ:
כְּמִדָּתֶךָ חָכְמָתֶךָ׳ כִּגְדֻלָּתְךָ תְּבוּנָתֶךָ:
חָכָם אַתָּה מֵאֵלֶיךָ׳ חַי מֵעַצְמְךָ וְאֵין כְּגִילֶיךָ:
זוּלַת חָכְמָתְךָ אֵין חָכְמָה׳ בִּלְתִּי בִינָתְךָ אֵין מְזִמָּה:
חָלַקְתָּ בְּלֵב חֲכָמִים שֵׂכֶל׳ וְרוּחֲךָ תְּמַלְּאֵם וְדַעְתָּם תַּשְׂכֵּל:
מִבַּלְעֲדֵי כֹחֲךָ אֵין גְּבוּרָה׳ וּמִבַּלְעֲדֵי עֻזְּךָ אֵין עֶזְרָה:
אֵין נִכְבָּד כִּי אִם כְּבֵדְתּוֹ׳ וְאֵין גָּדוֹל כִּי אִם גִּדַּלְתּוֹ:
כָּל יְקָר וְכָל טוּב מִיָּדֶךָ׳ לַאֲשֶׁר תַּחְפּוֹץ עֲשׂוֹת חֲסָדֶיךָ:
אֵין חֵקֶר לִגְדֻלָּתֶךָ׳ וְאֵין מִסְפָּר לִתְבוּנָתֶךָ:
אֵין עוֹד זוּלַת הֲוָיוֹתֶיךָ׳ חַי וְכֹל תֵּבֵל וְאֵין בִּלְתֶּךָ:
וְלִפְנֵי הַכֹּל כֹּל הָיִיתָ׳ וּבִהְיוֹת הַכֹּל כֹּל מִלֵּאתָ:
לֹא לְהַצִּיעַ וְלֹא הִטּוּהּ׳ יְצוּרֶיךָ אַף לֹא מְעַטּוּהּ:
בַּעֲשׂוֹתְךָ כֹּל לֹא נִבְדַּלְתָּ׳ מִתּוֹךְ מְלַאכְתְּךָ לֹא נֶחְדַּלְתָּ:
בַּעֲשׂוֹתְךָ אֶת הַשָּׁמַיִם׳ וְאֶת הָאָרֶץ וְאֶת הַמָּיִם:
לֹא קֵרְבוּךָ וְלֹא רִחֲקוּךָ׳ כִּי כָל קִירוֹת לֹא יְחַלְּקוּךָ:
זֶרֶם מַיִם לֹא יִשְׁטְפֶךָ׳ וְרוּחַ כַּבִּיר לֹא יְהַדְּפֶךָ:

dost thou *distinctly* hear their voices, cries, prayers, and supplications. Thou dost also comprehend all their works, and in a moment dost search all their hearts. Thou art not long *in forming* thy thoughts, nor tarriest in thy counsel: but thy counsel is instantaneously with thy decree, to the appointed time that thou hast proclaimed; and all which is *done* in perfect truth and rectitude, without redundancy or deficiency. Nothing is lost from thee, nor is any thing too difficult for thee: all that thou desirest thou canst do, and there is no one that is able to control thee. The power of the Lord is united to his will: and what the Lord wills is not delayed. There is nothing hidden, nor concealed from thee; the past and the future are the same with thee. Whatever hath been, or is to be, all depend on thee, and are all *under* thy particular providence. Thou dost foretell the new *things* and shewest the secrets of thy ways unto thy servants and messengers. Thou hast no necessity to be informed of any hidden or secret things; because unto thee every secret is revealed, before it is conceived in the heart of any creature. No heart of any creature is able to comprehend thee; nor ought we to utter a reproachful word. Because thou hast no end, nor canst thou be divided *into two;* therefore no heart can search *thee*, nor can any mouth express *thee*. Thou hast no sides, nor can space be attributed to thee. How far distant can any one fetch his* knowledge, to comprehend him who hath no beginning nor end? His centre, end and beginning, are the same. *I, therefore,* will restrain my mouth and heart from attempting to search or investigate *him:* though height and depth are applied to the circle, yet, the wise and disengaged heart cannot comprehend it; much less, he who encompasseth all, and filleth all; and having made all, thou art all in all: there is none above thee, nor any under thee; none without thee, nor any in the midst of thee. There is neither front

* Alluding to Job. xxxvi. 3.

תִּשְׁמַע בְּרֶגַע כָּל הַקּוֹלוֹת · זַעַק וְלַחַשׁ וְכָל הַתְּפִלּוֹת :
אַף תָּבִין אֶל כָּל מַעֲשֵׂיהֶם · בְּרֶגַע תַּחְקוֹר כָּל לְבָבֵיהֶם :
וְלֹא תַאֲרִיךְ עַל מַחְשְׁבוֹתֶיךָ · וְלֹא תִתְמַהְמַהּ עַל עֲצָתֶךָ :
אֵצֶל עֲצָתְךָ גְּזֵרָתֶךָ · לְקֵץ וּלְמוֹעֵד קְרִיאָתֶךָ :
וְכֻלָּם בֶּאֱמֶת בְּתוֹם וּבְיוֹשֶׁר · מִבְּלִי עוֹדֶף וּמִבְּלִי חוֹסֶר :
מִמְּךָ דָּבָר לֹא יֹאבַד · וְדָבָר מִמְּךָ לֹא יִכָּבֵד :
כָּל אֲשֶׁר תַּחְפּוֹץ תּוּכַל לַעֲשׂוֹת · וְאֵין מִי מוֹחֶה בְיָדְךָ מֵעֲשׂוֹת :
יְכוֹלֶת יְיָ בְּחֶפְצוֹ קְשׁוּרָה · וּבִרְצוֹת יְיָ לֹא אִחֲרָה :
אֵין דְּבַר סֵתֶר מִמְּךָ נִכְחַד · עֲתִידוֹת וְעוֹבְרוֹת לְךָ הֵם יָחַד :
אֲשֶׁר מֵעוֹלָם וְעַד הָעוֹלָם · הֵם כֻּלָּם בְּךָ וְאַתָּה בְּכֻלָּם :
חֲדָשׁוֹת תַּגִּיד וְסוֹד דְּרָכֶיךָ · אֶל עֲבָדֶיךָ וּמַלְאָכֶיךָ :
וְאֵינְךָ צָרִיךְ לְהַשְׁמִיעֲךָ · דְּבַר סוֹד וָסֵתֶר לְהוֹדִיעֲךָ :
כִּי מִמְּךָ כָּל סוֹד יִגָּלֶה · בְּטֶרֶם עַל לֵב כָּל יְצִיר יַעֲלֶה :
בְּלֵב כָּל נִבְרָא לֹא תִמָּצֵא · מִפִּיךָ עָתָק לֹא יֵצֵא :
בְּאֵין לוֹ קָצֶה וְלֹא יֵחָצֶה · לֵב לֹא יָתוּר וְאֵין פֶּה פּוֹצֶה :
בְּאֵין לוֹ רְגָשׁוֹת וְאֵין בּוֹ רְוָחוֹת · אֵין לוֹ שִׂיחוֹת בּוֹ מוֹכִיחוֹת :
לְמֵרָחוֹק מִי יִשָּׂא דֵעוֹ · לְלֹא תְחִלָּה וְלֹא סוֹף לְהַגִּיעוֹ :
אֲגוּדִים אֲחוּדִים תּוֹךְ וְסוֹף וָרֹאשׁ · פֶּה וְלֵב אֶבְלוֹם מִדְּרוֹשׁ וּמֵחֲרוֹשׁ :
גּוֹבַהּ וְעוֹמֶק נְעוּצִים כְּסוֹבֵב · חֲכַם לֵב וְנָבוֹן לֹא יְלֻבָּב :
סוֹבֵב הַכֹּל וּמָלֵא אֶת כֹּל · וּבִהְיוֹת הַכֹּל אַתָּה בַכֹּל :
אֵין עָלֶיךָ וְאֵין תַּחְתֶּיךָ · אֵין חוּץ לְךָ וְאֵין בֵּינוֹתֶיךָ :

cannot reach thee; for thou didst renovate all, but wast not renovated. Old age, or childhood, cannot be applied to thee, nor grey hairs, nor youth: neither have joy or sorrow ever rested on thee; nor the likeness of any form or size. For nobody can encompass thee; nor canst thou be likened to any thing breathing: but thou hast encompassed all creatures with a boundary, from their beginning to their end. For all creatures hast thou placed within bounds; and their appointed days hast thou encircled with a border: but there are no bounds to thee, thy essence, days, and years. Thou therefore hast no need of any; but all have need of thy *bountiful* hand and tender mercy; all have need of thy righteousness, but thou hast no need of thy creatures. Before any created being *was formed*, thou didst exist alone, and wast not in want of aught. The beginning and end *of all things* are arranged in thy hand; thou art the *life of* them, and they adhere to thy will; even all that was at the beginning, and that will be at the end. Thou art fully acquainted with all the works of all creatures, their words, and imaginations, from the beginning unto the end, and wilt not forget them, for thou art near them. Thou didst create them, and thy wisdom didst arrange them: thou alone, therefore, knowest their place and their way. Lo, there is nothing hid from thee, but all is arranged before thee; there is no darkness, refuge, or hiding-place to flee to and hide *one's self from thy presence.* What thou seekest thou canst instantly find when thou desirest, without inclining towards them; for thou dost see all *things* at once, and performed all thyself, without being wearied. For, in one moment dost thou pass the decree upon all nations, and all mankind together; and in a moment

חָדָשׁ וְנוֹשָׁן לֹא נִמְצֵאתָ · חִדַּשְׁתָּ כֹּל וְלֹא חֻדַּשְׁתָּ:

לֹא יְחוֹלֵל זִקְנָה וּבַחֲרוּת · עָלֶיךָ גַּם שֵׂיבָה וְשַׁחֲרוּת:

וְלֹא חָלוּ בְךָ שִׂמְחָה וָעֶצֶב · וְדִמְיוֹן נוֹצָר וְכָל דְּבַר קֶצֶב:

כִּי לֹא יְסוֹבֵב אוֹתְךָ גֶּשֶׁם · אַף לֹא תִדְמֶה אֶל כָּל נֶשֶׁם:

כָּל הַיְצוּרִים גְּבוּל סִבַּבְתָּם · אֶל רֵאשִׁיתָם וּלְאַחֲרִיתָם:

כִּי הַבְּרוּאִים בִּגְבוּל שַׂמְתָּם · וְלִימֵי צְבָאָם גְּבוּל הִקַּפְתָּם:

וּלְךָ אֵין גְּבוּל וּלְיָמֶיךָ · וְלִשְׁנוֹתֶיךָ וּלְעַצְמֶךָ:

עַל כֵּן אֵינְךָ צָרִיךְ לַכֹּל · לְיָדְךָ וּלְחַסְדְּךָ צְרִיכִים הַכֹּל:

הַכֹּל צְרִיכִים לְצִדְקוֹתֶיךָ · וְאֵינְךָ צָרִיךְ לִבְרִיּוֹתֶיךָ:

כִּי טֶרֶם כָּל יְצִיר הָיִיתָ · לְבַדְּךָ מְאוּמָה לֹא נִצְרַכְתָּ:

רֵאשִׁית וְאַחֲרִית בְּיָדְךָ עֲרוּכִים · אַתָּה בָם וְהֵם בְּרוּחֲךָ שְׂרוּכִים:

כָּל אֲשֶׁר הָיָה בָּרִאשׁוֹנָה · וַאֲשֶׁר יִהְיֶה בָּאַחֲרוֹנָה:

כָּל רָ צוּרִים וְכָל מַעֲשֵׂיהֶם · וְכָל דִּבְרֵיהֶם וּמַחְשְׁבוֹתֵיהֶם:

מֵרֹאשׁ וְעַד סוֹף תֵּדַע כֻּלָּם · וְלֹא תִשְׁכַּח כִּי אַתָּה אֶצְלָם:

אַתָּה בְרָאתָם וְלִבְּךָ עֲרָכָם · לְבַדְּךָ תֵּדַע מְקוֹמָם וְדַרְכָּם:

הֵן אֵין דָּבָר מִמְּךָ נֶעְלָם · כִּי לְפָנֶיךָ נְכוֹנִים כֻּלָּם:

אֵין חוֹשֶׁךְ וְאֵין מָנוֹס וָסֵתֶר · לָנוּס שָׁמָּה וּלְהִסָּתֵר:

אֶת אֲשֶׁר תְּבַקֵּשׁ אַתָּה מוֹצֵא · בְּלִי נְסוֹת אֲלֵיהֶם בְּעֵת שֶׁתִּרְצֶה:

כִּי אֶת הַכֹּל כְּאַחַת תִּרְאֶה · לְבַדְּךָ תַּעֲשֶׂה וְאֵינְךָ נִלְאֶה:

כִּי עַל גּוֹי וְעַל אָדָם יָחַד · עַל כֹּל תְּדַבֵּר בְּרֶגַע אֶחָד:

wind. As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God. God will establish it for ever. Selah. We have thought of thy loving-kindness, O God! in the midst of thy holy temple. According to thy name, O God! so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this is our God for ever and ever; he will be our guide even unto death.

Repeat שיר מזמור לאסף until the end of the Morning Prayers vide p. 81.

UNITY HYMN FOR THE THIRD DAY.

אמנם Verily, I know *that* thou *art* the God of Jacob, *and* that thou hast formed all. Thou art the Creator; but thou wast not created. Thou art the Former; but thou wast not formed. Thou dost kill, and *seest* the consumation of all *things*. Thou bringest down to the grave, and thou also bringest up again. Thou art also faithful to revive the dead, as thou hast made known by the hands of thy prophets. But thou *who art* the living God, wilt never die: for thou existest from eternity to eternity. Thou dost bring to the birth, and causest to bring forth; but thou wast not brought forth. Thou dost wound, and dost heal; but wast *never* sick. Death and sorrow are not in thy presence; sleep and slumber are not in thine eyes. Verily, thou art the living God, eternal, and unchangeable. Thou wilt ever be unchangeable, and shalt never be degraded from thy divinity: new and old

תַּרְשִׁישׁ׃ כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר יְהוָה־צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם סֶלָה׃ דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ בְּקֶרֶב הֵיכָלֶךָ׃ כְּשִׁמְךָ אֱלֹהִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃ יִשְׂמַח ׀ הַר־צִיּוֹן תָּגֵלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ׃ סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ סִפְרוּ מִגְדָּלֶיהָ׃ שִׁיתוּ לִבְּכֶם לְחֵילָה פַּסְּגוּ אַרְמְנוֹתֶיהָ לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן׃ כִּי זֶה ׀ אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יְנַהֲגֵנוּ עַל־מוּת׃

Repeat שִׁיר מִזְמוֹר לְאָסָף until the end of the Morning Prayers, vide page 81

שִׁיר הַיִחוּד לְיוֹם שְׁלִישִׁי׃

UNITY HYMN FOR THE THIRD DAY.

אָמְנָם יָדַעְתִּי כִּי אַתָּה · אֱלֹהֵי יַעֲקֹב כֹּל יָצַרְתָּ׃
אַתָּה בוֹרֵא וְלֹא נִבְרֵאתָ · אַתָּה יוֹצֵר וְלֹא נוֹצַרְתָּ׃
אַתָּה מֵמִית וְאֶת כֹּל תְּבַלֶּה · אַתָּה מוֹרִיד שְׁאוֹל וְאַף תַּעֲלֶה׃
וְנֶאֱמָן לְהַחֲיוֹת מֵתִים אָתָּה · וְעַל יְדֵי נְבִיאֶךָ כֵּן הוֹדַעְתָּ׃
וְלֹא תָמוּת אֵל חַי וְלֹא מֵתָּה · מֵעוֹלָם וְעַד עוֹלָם אָתָּה׃
מַשְׁבִּיר וּמוֹלִיד וְלֹא נוֹלַדְתָּ · מוֹחֵץ וְרוֹפֵא וְלֹא חָלִיתָ׃
מָוֶת וּמַדְוֶה אֵין לְפָנֶיךָ · תְּנוּמָה וְשֵׁינָה אֵין לְעֵינֶיךָ׃
הֲלֹא מִקֶּדֶם אֵל חַי אָתָּה · מֵאֲשֶׁר בְּךָ לֹא נִשְׁתַּנֵּיתָ׃
וְעַד הָעוֹלָם לֹא תִשְׁתַּנֶּה · מֵאֱלָהוּתְךָ לֹא תִתְנַכֶּה׃

thy servants, and the witnesses of thy UNITY: there is no commencement to thy existence; nor is there any end to it. Thou art the first and the last, without beginning or end; and which it is not for the heart to conceive. There is no limit to thy exaltation, nor any end to the depth of thine attributes. There is no enclosure about thee, nor is there any extremity to thee; it is, therefore, that no living creature could ever see thee; we cannot attribute locality to thee, for length and breadth cannot comprehend thee. There is no angle to intersect thee, nor can any diameter be applied to thee: there is no wisdom can know thee; nor can any knowledge reach thee. No knowledge can comprehend thee, nor any intelligence can understand, or know aught of thee; or how thou didst create all from nought.

The שיר הכבוד is next said, vide page 79, then repeat the following.

היום This is the second day from the sabbath, whereon the Levites, were accustomed to chaunt in the holy temple.

שיר מזמור A SONG AND PSALM FOR THE SONS OF KORAH.—Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as a of woman in travail. Thou breakest the ships of Tarshish, with an east

אֵין תְּחִלָּה אֶל רֵאשִׁיתֶךָ ׃ וְאֵין קֵץ וְתִכְלָה לְאַחֲרִיתֶךָ ׃
רִאשׁוֹן וְאַחֲרוֹן מִבְּלִי רֵאשִׁית ׃ וּמִבְּלִי אַחֲרִית וְאֵין לֵב לְהָשִׁית ׃
אֵין קָצֶה אֶל גַּבְהוּתֶךָ ׃ וְאֵין סוֹף לְעוֹמֶק מִדּוֹתֶיךָ ׃
אֵין לְךָ סוֹבֵב וְאֵין לְךָ פֵּאָה ׃ עַל כֵּן אוֹתְךָ חַי לֹא רָאָה ׃
אֵין צַר וְצֶלַע יַצְלִיעוּךָ ׃ וְרוֹחַב וְאוֹרֶךְ לֹא יִמְצְעוּךָ ׃
אֵין פֵּאָה לִסְבִיבוֹתֶיךָ ׃ וְאֵין תּוֹךְ מַבְדִּיל בֵּינוֹתֶיךָ ׃
אֵין חָכְמָה אֲשֶׁר תְּדָעֶךָ ׃ וְאֵין מַדָּע אֲשֶׁר יַגִּיעֶךָ ׃
וְלֹא יַשִּׂיג אוֹתְךָ כָּל מַדָּע ׃ וְאֵין שֵׂכֶל אֲשֶׁר יָבִין וְיֵדַע ׃
מִמְּךָ מְאוּמָה וְאֵיכָה אַתָּה ׃ וְאֵיךְ בְּלִי מְאוּמָה כֹּל בָּרָאתָ ׃

The שִׁיר הַכָּבוֹד is next said, vide page 79. then repeat the following.

הַיּוֹם יוֹם שֵׁנִי בַּשַּׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ ׃

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח ׃ Ps. XLVIII. גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ ׃ יְפֵה נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ הַר־צִיּוֹן יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ רָב ׃ אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב ׃ כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ עָבְרוּ יַחְדָּו ׃ הֵמָּה רָאוּ כֵּן תָּמָהוּ נִבְהֲלוּ נֶחְפָּזוּ ׃ רְעָדָה אֲחָזָתַם שָׁם חִיל כַּיּוֹלֵדָה ׃ בְּרוּחַ קָדִים תְּשַׁבֵּר אֳנִיּוֹת

holy name. I will bless thee in all thy undertakings; and with all my heart will I return thanks to the Lord; my throat and my mouth also will I fill with thy praise, and thine exaltation. For my mouth shall declare thy praise, and thy glory all the day. I will speak of the might of thy tremendous acts, and talk of thy wondrous works. I will make mention of thy goodness, and thy righteousness, thy tender kindness, and thy mighty acts; for I know that thou art great, and exceedingly exalted above all gods. Lo, they cannot render a recompense to those who serve them; wherefore, then, do they adorn them? In the time of distress, they pray unto them, but they answer them not, because they cannot profit them; they seek with all their heart that which hath no spirit in it (the idols); but the Lord is near to the people (Israel), who are near to him; for all the gods of the nations are dumb idols, there is no spirit in them. *But* he who hath formed all, is our God; he hath made us; we are the people of his pasture, and the sheep of his hand: we will bless his name, for his mercy endureth for ever. When we were in exceeding great distress, thou wast found of us; for thou hast not forsaken those who seek thee; thy praise shall *therefore* be continually in our mouths, and we will praise thy glorious name. *By thy works* thou dost bear witness of thyself, and of thy glory; as also of thy ministers, and thy servants; over the earth. And our ancestors made choice of thee, to serve thee alone, and not *admit* any strange *god* with thee; we will also serve thee only; we will serve thee, as a son *serveth his* father,* and will honour thee. Lo, we are ready, all of us together, *both* day and night, with our mouths, and our heart, to testify of thy UNITY, and that thou alone art our God. Thou art our God, and we are

* Alluding to Malachi, iii. 17.

וַאֲבָרֶכְכָה בְּכָל עִנְיָנַי · וּבְכָל לִבִּי אוֹדֶה אֶת אֲדֹנָי׃
גַּם בִּגְרוֹנִי רוֹמְמוֹתֶיךָ׃ וְאֶת פִּי אֲמַלֵּא תְּהִלָּתֶךָ׃
כִּי פִּי יַגִּיד תְּהִלָּתֶךָ · כָּל הַיּוֹם אֶת תִּפְאַרְתֶּךָ׃
וְאֹמְרָה נָא עֱזוּז נוֹרְאוֹתֶיךָ · וְאָשִׂיחָה דִּבְרֵי נִפְלְאוֹתֶיךָ׃
וְאַזְכִּיר טוּבְךָ וְצִדְקוֹתֶיךָ · חֲסָדֶיךָ וּגְבוּרוֹתֶיךָ׃
יָדַעְתִּי כִּי גָדוֹל אַתָּה · עַל כָּל אֱלֹהִים מְאֹד נַעֲלֵיתָ׃
כִּי כָל אֱלֹהֵי הָעַמִּים הֵם · אֱלִילִים אִלְּמִים רוּחַ אֵין בָּהֶם׃
הֵן לְעוֹבְדֵיהֶם גְּמוּל אֵין מְשִׁיבִים · וְלָמָּה לָהֶם הֵמָּה מְטִיבִים׃
וּבְעֵת צָרָה אָז יִתְפַּלְּלוּ · וְלֹא יַעֲנוּם כִּי לֹא יוֹעִילוּ׃
דוֹרְשִׁים בְּכָל לֵב לְרוּחַ אֵין בּוֹ · וְקָרוֹב יְיָ אֶל עַם קְרוֹבוֹ׃
הַיּוֹצֵר כֹּל הוּא אֱלֹהֵינוּ · הוּא עָשָׂנוּ וְלוֹ לְבַד אֲנָחְנוּ׃
עַם מַרְעִיתוֹ וְצֹאן יָדוֹ · נְבָרֵךְ שְׁמוֹ כִּי לְעוֹלָם חַסְדּוֹ׃
בַּמֶּה לָנוּ מְאֹד נִמְצֵאתָ · כִּי הוֹרְשֶׁיךָ לֹא עָזַבְתָּ׃
וְתָמִיד בְּפִינוּ תְּהִלָּתֶךָ · וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃
עַד אַתָּה בְּךָ וּבִכְבוֹדֶךָ · וּמְשָׁרְתֶיךָ אַף עֲבָדֶיךָ׃
אֲשֶׁר כְּבוֹדְךָ מְלֹא כָל הָאָרֶץ · וּכְבוֹדְךָ עַל כָּל הָאָרֶץ׃
וַאֲבוֹתֵינוּ בָּחֲרוּ אוֹתְךָ · לְבַדְּךָ לַעֲבוֹד וְאֵין לְזָר אִתָּךְ׃
גַּם אֲנַחְנוּ אוֹתְךָ לְבַדְּךָ · נַעֲבוֹד כְּבֵן אָב וּנְכַבְּדֶךָ׃
וְהִנְנוּ עַל יִחוּדֶךָ · יוֹמָם וָלַיְלָה עֵדֶיךָ׃
בְּפִי כֻלָּנוּ וּבִלְבָבֵנוּ · שֶׁאַתָּה לְבַדְּךָ אֱלֹהֵינוּ׃
אֱלֹהֵינוּ עַל יִחוּדֶךָ · עֵדִים אֲנַחְנוּ וַעֲבָדֶיךָ׃

UNITY HYMN FOR THE SECOND DAY.

ואני עבדך But verily, I am thy servant, the son of thine handmaid; I will speak *of*, *and* declare thy mighty works. I will express part of the ways of thy praise; *but* thy works are so wonderful, who can utter them? It is impossible *to write* thine estimation in a book, much less to declare thy praises, which are numberless, *for* the essence of God cannot be comprehended; nor can the perfection of the Almighty be limited. Lo, his understanding is infinite, and the number of his years cannot be explored; neither is there any number to thy angels; *for* the signal of thy glory is among thy hosts. Where is the eye that can testify of thee; for no living creature hath ever seen the presence of thy glory? Lo, the wise and intelligent know it not; how, then, can I arrange that which I do not know? If a man should say, I will offer to him the full quantity *of his praise;* I will comprehend the end of his praise; such a one's spirit is not steadfast with God. He must be swallowed up, because he knows not his estimation; for the end of all his discourse is but the beginning of *the praise of* his ways: but I am not so inclined, nor will suffer my lips to sin. I will declare to my brethren a part of the ways of God; and *will inform* Israel what God hath wrought; as it is written, Say ye unto God, How terrible are thy works, O God! And thou hast said, This people whom I have formed for myself, they shall recount the praise of my name. In Egypt, I performed my wonders, that they might declare my prodigies. Verily, I who am thy servant, will declare what I shall find *written* in the book; *for* my soul shall praise the might of thy works, and my inward parts, thy

שִׁיר הַיִּחוּד לְיוֹם שֵׁנִי׃

UNITY HYMN FOR THE SECOND DAY.

וַאֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ · אֲדַבֵּר אֲמַלֵּל גְּבוּרוֹתֶיךָ׃
דַּרְכֵי שִׁבְחֲךָ קְצָתָם אֲסַפְּרָה · מַעֲשֶׂיךָ מַה נּוֹרָא אוֹמְרָה׃
אֵין אֱלֶיךָ עֲרוֹךְ בְּסֵפֶר · אַגִּידָה עָצְמוּ מִסַּפֵּר׃
חֵקֶר אֱלוֹהַּ לֹא יִמָּצֵא · וְתַכְלִית שַׁדַּי לֹא תִקָּצֶה׃
וְלִתְבוּנָתוֹ הֲלֹא אֵין חֵקֶר · וּמִסְפַּר שָׁנָיו לֹא יֵחָקֵר׃
וְגַם אֵין מִסְפָּר לִגְדוּדֶיךָ · בִּצְבְאוֹתֶיךָ אוֹת כְּבוֹדֶךָ׃
אֵיזוֹ עַיִן אֲשֶׁר תְּעִידֶךָ · וָחַי לֹא רָאָה פְּנֵי כְבוֹדֶךָ׃
נָבוֹן וְחָכָם הֵן לֹא יָדַע · וְאֵיךְ אֶעֱרוֹךְ עַל אֲשֶׁר לֹא אֵדָע׃
וְאִם יֹאמַר אִישׁ עַד תַּכְלִיתוֹ · אֶעֱרוֹךְ אֵלָיו וּבְמַתְכֻּנְתּוֹ׃
אָבֹא וְאֶמְצָא תַּכְלִית שִׁבְחוֹ · לֹא נֶאֶמְנָה אֶת אֵל רוּחוֹ׃
יְבֻלָּע כִּי לֹא יֵדַע עֶרְכּוֹ · אַחֲרִית פִּיהוּ רֵאשִׁית דַּרְכּוֹ׃
וְעָמְדִי לֹא כֵן אָנֹכִי · וּפִי לֹא אֶתֵּן לַחֲטוֹא וְחִכִּי׃
אֲסַפְּרָה לְאֶחָי קְצוֹת דַּרְכֵי אֵל · וּלְיִשְׂרָאֵל מַה פָּעַל אֵל׃
כַּכָּתוּב אִמְרוּ לֵאלֹהִים · מַה נּוֹרָא מַעֲשֶׂיךָ אֱלֹהִים׃
וְאָמַרְתָּ עַם זוּ יָצַרְתִּי · לִי יְסַפְּרוּ שְׁמִי וּתְהִלָּתִי׃
בְּמִצְרַיִם שַׂמְתִּי עֲלִילוֹתַי · לְמַעַן תְּסַפֵּר אֶת אוֹתוֹתַי׃
וַאֲנִי עַבְדְּךָ עַל כֵּן אֲסַפֵּר · כַּאֲשֶׁר אֶדְרוֹשׁ מֵעַל סֵפֶר׃
תְּהַלֵּל נַפְשִׁי כֹּחַ מַעֲשֶׂיךָ · וְכָל קְרָבַי אֶת שֵׁם קָדְשֶׁךָ׃

גד גדוד A band shall attack Gad, but he shall overcome them at the last. And David was prudent in all his ways, and the Lord was with him. And Noah found favour in the sight of the Lord.

PSALM LXVII.

למנצח בנגינות To the chief Musician on Neginoth. A Psalm or Song.—May God be merciful unto us, and bless us; and cause his face to shine upon us for ever. Selah. That thy way may be known upon earth, and thy salvation among all nations. All nations shall praise thee, O God! all people shall give thanks unto thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations of the earth. Selah. All people shall praise thee, O God! all people shall give thanks unto thee. Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us, and all parts of the earth shall fear him.

עזרי My help is from the Lord, maker of heaven and earth. Cast thy dependence on the Lord, and he will sustain thee. Observe the perfect and note the just man, for his end is peace. Confide in the Lord, and do what is right; dwell in the earth, and feed in faith. Behold, God is my salvation, trusting in whom I have no fears; for the Lord is my protector and the theme of my song; he has been my salvation. O mighty Sovereign of the universe, it is declared in thy holy word, "He that trusteth in the Lord, mercy shall encompass him," and further that, "Thou preservest all things." Grant, O faithful God, that I meet with blessings and prosperity in the toils of my hand. In thee I place my hope. Mayest thou bestow thy providence on my business and occupation, granting me thy heavenly blessing; to the end that I may maintain myself and the members of my household in comfort and not in pain; in a mode lawful and irreproachable, tending to life and peace; and may the text be fulfilled in me that declares, "Cast thy dependence on the Lord and he will sustain thee." Amen.

גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב: וַיְהִי דָוִד לְכָל־
דְּרָכָיו מַשְׂכִּיל וַיְיָ עִמּוֹ: וְנֹחַ מָצָא חֵן בְּעֵינֵי יְיָ:

Ps. LXVII. לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ
וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ
בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ ׀ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים
כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר
וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים ׀ אֱלֹהִים
יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים
אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ:

עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשְׁלֵךְ עַל־יְיָ
יְהָבְךָ וְהוּא יְכַלְכְּלֶךָ: שְׁמָר־תָּם וּרְאֵה יָשָׁר כִּי־אַחֲרִית
לְאִישׁ שָׁלוֹם: בְּטַח בַּיְיָ וַעֲשֵׂה טוֹב שְׁכָן־אֶרֶץ וּרְעֵה
אֱמוּנָה: הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד · כִּי עָזִּי
וְזִמְרָת יָהּ יְיָ וַיְהִי־לִי לִישׁוּעָה: רִבּוֹנוֹ שֶׁל עוֹלָם בְּדִבְרֵי
קָדְשְׁךָ כָּתוּב לֵאמֹר הַבּוֹטֵחַ בַּיְיָ חֶסֶד יְסוֹבְבֶנְהוּ · וּכְתִיב
וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם · יְיָ אֱלֹהִים אֱמֶת תֵּן בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדַי · כִּי בְטַחְתִּי בְךָ שֶׁעַל יְדֵי
מַשָּׂא וּמַתָּן וַעֲסָקִים שֶׁלִּי תִּשְׁלַח־לִי בְרָכָה כְּדֵי שֶׁאוּכַל
לְפַרְנֵס אֶת־עַצְמִי וּבְנֵי בֵיתִי בְּנַחַת וְלֹא בְצַעַר בְּהֶתֵּר
וְלֹא בְאִסּוּר לְחַיִּים וּלְשָׁלוֹם וִיקֻיַּם בִּי מִקְרָא שֶׁכָּתוּב
הַשְׁלֵךְ עַל־יְיָ יְהָבְךָ וְהוּא יְכַלְכְּלֶךָ: אמן

That all the people of the earth may know, that the Lord is God, and that there is none else. Lead me, O Lord! in righteousness, because of mine enemies; make thy way straight before me; and I will walk in mine integrity O redeem me, and be gracious unto me. Turn unto me, and be gracious unto me; for I am solitary, and afflicted My feet stand in the straight path; in the assembly will I bless the Lord. The Lord is my guardian; the Lord is my shade; he is on my right hand. My help is from the Lord who made heaven and earth. May the Lord guard my going out, and my coming in, with life and peace, from henceforth, and for evermore. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given unto us, as thou didst swear unto our fathers, a land flowing with milk and honey O God of glory! unto thee will I offer song and praise, and will worship thee day and night. Blessed be he to whom unity peculiarly appertaineth; for he was, is, and ever will be—the Lord God! the God of Israel! the supreme King of Kings! Holy and blessed is he! He is the living God, the living and ever-existing King, for ever and evermore. Blessed be the name of his glorious kingdom for ever and ever. In thy salvation do I hope, O Lord!

Say this sitting—

אך צדיקים Surely the righteous shall give thanks unto thy name, the just shall sit in thy presence.

Then rising and bowing towards the Ark, say—

כי כל־העמים All the people walk every one in the name of his God: but I will walk in the name of the Lord God, the living and eternal King. My help is from the Lord, who made heaven and earth. The Lord shall reign for ever and ever.

When about to leave the Synagogue, say the following—

יי נחני Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before me.

דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד: יְיָ נְחֵנִי בְצִדְקָתֶךָ לְמַעַן שׁוֹרְרָי הַיְשַׁר לְפָנַי דַּרְכֶּךָ: וַאֲנִי בְּתֻמִּי אֵלֵךְ פְּדֵנִי וְחָנֵּנִי: פְּנֵה אֵלַי וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי: רַגְלִי עָמְדָה בְמִישׁוֹר בְּמַקְהֵלִים אֲבָרֵךְ יְיָ: יְיָ שֹׁמְרִי יְיָ צִלִּי עַל־יַד יְמִינִי: עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: יְיָ יִשְׁמָר־צֵאתִי וּבוֹאִי לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד־עוֹלָם: הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ: אֵל הַכָּבוֹד אֶתֵּן לְךָ שִׁיר וְהַלֵּל· וְאֶעֱבָד־לְךָ יוֹם וָלַיִל: בָּרוּךְ יָחִיד וּמְיוּחָד· הָיָה הֹוֶה וְיִהְיֶה· יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: הוּא אֱלֹהִים חַיִּים וּמֶלֶךְ חַי וְקַיָּם לָעַד וּלְעוֹלְמֵי עַד: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: לִישׁוּעָתְךָ קִוִּיתִי יְיָ:

Say this sitting—

אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת־פָּנֶיךָ:

Then rising and bowing towards the Ark, say—

כִּי כָּל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וַאֲנִי אֵלֵךְ בְּשֵׁם־יְיָ אֱלֹהִים חַיִּים וּמֶלֶךְ־עוֹלָם: עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

When about to leave the Synagogue, say the following—

יְיָ נְחֵנִי בְצִדְקָתֶךָ לְמַעַן שׁוֹרְרָי הַיְשַׁר לְפָנַי דַּרְכֶּךָ:

על ישראל Unto Israel, their rabbins, their disciples, and all their successors, who diligently study the law, who are in this, and every other place; may there be unto them, and to you, abundant peace, grace, favour, mercy, long life, enlarged maintenance, and redemption, from the presence of the Lord of heaven and earth, and say ye, Amen.

יהא שלמה May the fullness of peace from heaven, with life, be granted unto us, and all Israel; and say ye Amen. May he who maketh peace in his high heavens, bestow peace on us, and all Israel; and say ye Amen.

It is customary to say the following.

למען That thou mayest remember the day of thy departure from the land of Egypt all the days of thy life. Remember the day when thou stoodest in the presence of the Lord thy God at Horeb, lest thou forget the things which thy eyes did behold. Remember that which Amalek did to thee on the road, when ye departed from Egypt. How he waylaid thee, and cut off the hindermost, the feeblest among thee, while thou wert fatigued and weary: for he feared not God. Therefore, it shall come to pass, when the Lord thy God shall have given thee ease of all thy enemies around, in the land that the Lord thy God giveth thee as an heritage to possess, thou shalt blot out the remembrance of Amalek from under the heaven: thou shalt not forget. Remember that which the Eternal thy God did to Miriam in the way when you departed from Egypt.

יהי יי May the Lord our God be with us, as he was with our ancestors; O may he neither leave nor forsake us. May he incline our hearts towards him; to walk in his ways, and to keep his commandments, statutes, and judgments, which he commanded our fathers. O may these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God, day and night, that he maintain the cause of his servant, and the cause of his people Israel in their daily necessities.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן וְעַל כָּל־מָן דְּעָסְקִין בְּאוֹרַיְתָא דִּי בְאַתְרָא הָדֵן וְדִי בְּכָל־אֲתַר וַאֲתַר יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא חִנָּא וְחִסְדָּא וְרַחֲמִין וְחַיִּין אֲרִיכִין וּמְזוֹנָא רְוִיחָא וּפוּרְקָנָא מִן־קֳדָם אֲבוּהוֹן דִּשְׁמַיָּא וְאַרְעָא וְאִמְרוּ אָמֵן׃

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

It is customary to say the following.

לְמַעַן תִּזְכּוֹר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

זָכוֹר אֶת יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְיָ אֱלֹהֶיךָ בְּחֹרֵב
פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ׃

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃ אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים׃ וְהָיָה בְּהָנִיחַ יְיָ אֱלֹהֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר־יְיָ אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח׃

זָכוֹר אֵת אֲשֶׁר־עָשָׂה יְיָ אֱלֹהֶיךָ לְמִרְיָם בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ׃ לְהַטּוֹת לְבָבֵנוּ אֵלָיו לָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ׃ וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ קְרֹבִים אֶל־יְיָ אֱלֹהֵינוּ יוֹמָם וָלָיְלָה לַעֲשׂוֹת ׀ מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ׃ לְמַעַן

IX.

אני מאמין I believe, with a perfect faith, that this law will never be changed; and that the Creator (blessed be his name) will never give us any other law.

X.

אני מאמין I believe, with a perfect faith, that the Creator (blessed be his name) knoweth all the actions and thoughts of mankind; as it is said, "he fashioneth all their hearts, and is fully acquainted with all their works."

XI.

אני מאמין I believe, with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commandments, and punishes those who transgress them.

XII.

אני מאמין I believe, with a perfect faith, that the Messiah will come; and although his coming be delayed, I will still patiently await his speedy appearance.

XIII.

אני מאמין I believe, with a perfect faith, that there will be a ressurrection of the dead, at the time when it shall please the Creator, (blessed and exalted be his name) for ever and ever.

לישועתך For thy salvation have I waited, O Lord! I have waited O Lord! for thy salvation. O Lord! for thy salvation have I waited. For thy help do I hope, O Lord! I hope O Lord, for thy help. O Lord! for thy help do I hope.

KADDISH DERABBANIM.

ועתה And now, I beseech thee, let the greatness of the power of the Lord be made manifest, as thou hast spoken, saying, O Lord, remember thy tender mercies, and thy loving-kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our days, and in the lifetime of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever. May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored; blessed is He, far exceeding all blessings, hymns, praises, and beatitudes, that are repeated throughout the world; and say ye, Amen.

9 אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁזֹּאת הַתּוֹרָה לֹא תְהֵא מֻחְלֶפֶת וְלֹא תְהִי תּוֹרָה אַחֶרֶת מֵאֵת הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ:

10 אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ יוֹדֵעַ כָּל מַעֲשֵׂה בְנֵי אָדָם וְכָל מַחְשְׁבוֹתָם שֶׁנֶּאֱמַר הַיּוֹצֵר יַחַד לִבָּם הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם:

11 אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו וּמַעֲנִישׁ לְעוֹבְרֵי מִצְוֹתָיו:

12 אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ עִם כָּל זֶה אֲחַכֶּה־לּוֹ בְּכָל־יוֹם שֶׁיָּבֹא:

13 אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁיִּהְיֶה תְּחִיַּת הַמֵּתִים בְּעֵת שֶׁתַּעֲלֶה רָצוֹן מֵאֵת הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים:

לִישׁוּעָתְךָ קִוִּיתִי יְיָ · קִוִּיתִי יְיָ לִישׁוּעָתְךָ · יְיָ לִישׁוּעָתְךָ קִוִּיתִי:
לְפוּרְקָנָךְ סַבְרִית יְיָ · סַבְרִית יְיָ לְפוּרְקָנָךְ · יְיָ לְפוּרְקָנָךְ סַבְרִית:

קדיש דרבנן:

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא · יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

II.

אני מאמין I believe, with a perfect faith, that the Creator, (blessed be his name) is one God; and that there is no Unity whatever like unto him: and that he alone is our God; who was, is, and will be eternally

III.

אני מאמין I believe, with a perfect faith, that the Creator, (blessed be his name) is not corporeal, nor is he subject to any of those changes that are incident to matter; and that he has not any similitude whatever.

IV.

אני מאמין I believe, with a perfect faith, that the Creator, (blessed be his name) is both the first and the last of all things.

V.

אני מאמין I believe, with a perfect faith, that to the Creator, (blessed be his name) yea, to HIM only, it is proper to address our prayers; and that it is not proper to pray to any other being.

VI.

אני מאמין I believe, with a perfect faith, that all the words of the prophets are true.

VII.

אני מאמין I believe, with a perfect faith, that the prophecy of Moses, our instructor, (may his soul rest in peace) was true; and that he excelled all the sages that preceded him, or they who may succeed him.

VIII.

אני מאמין I believe, with a perfect faith, that the law which we now have in our possession, is the same law which was given to Moses, our instructor.

2. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ הוּא יָחִיד וְאֵין יְחִידוּת כָּמוֹהוּ בְּשׁוּם פָּנִים וְהוּא לְבַדּוֹ אֱלֹהֵינוּ הָיָה הֹוֶה וְיִהְיֶה:

3. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ אֵינוֹ גוּף וְלֹא יַשִּׂיגוּהוּ מַשִּׂיגֵי הַגּוּף וְאֵין לוֹ שׁוּם דִּמְיוֹן כְּלָל:

4. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ הוּא רִאשׁוֹן וְהוּא אַחֲרוֹן:

5. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ לוֹ לְבַדּוֹ רָאוּי לְהִתְפַּלֵּל וְאֵין רָאוּי לְהִתְפַּלֵּל לְזוּלָתוֹ:

6. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁכָּל דִּבְרֵי נְבִיאִים אֱמֶת:

7. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁנְּבוּאַת משֶׁה רַבֵּנוּ עָלָיו הַשָּׁלוֹם הָיְתָה אֲמִתִּית וְשֶׁהוּא הָיָה אָב לַנְּבִיאִים לַקּוֹדְמִים לְפָנָיו וְלַבָּאִים אַחֲרָיו:

8. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁכָּל הַתּוֹרָה הַמְּצוּיָה עַתָּה בְיָדֵינוּ הִיא הַנְּתוּנָה לְמשֶׁה רַבֵּנוּ עָלָיו הַשָּׁלוֹם:

bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God; visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. 3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain. 4. Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. 5. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. 6. Thou shalt not kill. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness against thy neighbour. 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The following are the thirteen Fundamental Articles of our Faith and which every Israelite ought firmly to believe, and rehearse daily.

I.

אני מאמין I believe, with a perfect faith, that God, (blessed be his name) is the Creator and Governor of all created beings; and that he alone has made, does make, and ever will make, every production.

לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ
אֵל קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־
רִבֵּעִים לְשֹׂנְאָי׃ וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי
מִצְוֺתָי׃ לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא
יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃ זָכוֹר
אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ
לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה ׀ וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ
וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־
בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם
הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃ כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן
יַאֲרִכוּן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃
לֹא־תִרְצַח לֹא תִנְאָף לֹא תִגְנֹב לֹא־תַעֲנֶה בְרֵעֲךָ עֵד
שָׁקֶר׃ לֹא־תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ
וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר־לְרֵעֶךָ׃

שְׁלֹשָׁה עָשָׂר עִקָּרִים׃

The following are the thirteen Fundamental Articles of our Faith, and which every Israelite ought firmly to believe, and rehearse daily.

1. אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ הוּא בּוֹרֵא וּמַנְהִיג לְכָל־הַבְּרוּאִים וְהוּא לְבַדּוֹ עָשָׂה וְעוֹשֶׂה וְיַעֲשֶׂה לְכָל־הַמַּעֲשִׂים׃

my fellow-men. Let me be graced with a subsistence emanating from thy ample and extended hand, a subsistence whereby I may have leisure to study thy sacred, pure, and perfect law. Bestow on me and the members of my household, wholesome and beneficial food in ample quantity, and anticipate all our needs, to the end that my heart may be undisturbed by care, and that it may be free to engage itself in the words of thy law and perform its behests. Suffer me to possess a tranquil and honourable seat at my board, in common with the persons of my household, liberating us from wistfully looking at the tables of others, and from being dependent upon their bounty. O let me not be dependent upon the gifts of mankind, but let me humbly bear the yoke of thy providence, serving thee with an upright heart. Clothe us, we beseech thee, with decent apparel, that we may be emancipated from a sense of shame, and deliver us from destitution, poverty, and degradation. Furnish me, O Lord, with the means for acting with hospitality and performing deeds of beneficence to mankind, and enable me to bestow charity upon all meritorious objects; and let me not stumble through the demerits of the unworthy. Amen.

THE TEN COMMANDMENTS.

Exodus, xx.

1. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 2. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not

שֶׁלֹּא תַצְרִיכֵנִי בָּהּ לִידֵי מַתְּנַת בָּשָׂר וָדָם כִּי אִם מִיָּדְךָ הַמְּלֵאָה וְהָרְחָבָה פַּרְנָסָה שֶׁאוּכַל לַעֲסוֹק בְּתוֹרָתְךָ הַקְּדוֹשָׁה וְהַטְּהוֹרָה וְהַתְּמִימָה וְטֶרֶף חָקִי וּמְזוֹן וּמְזוֹנוֹתַי וּמְזוֹנוֹת אַנְשֵׁי בֵיתִי וְכָל צָרְכֵּנוּ קוֹדֶם שֶׁנִּצְטָרֵךְ לָהֶם כְּדֵי שֶׁיִּהְיֶה לִבִּי פָנוּי בְּלִי טִרְדָה לַעֲסוֹק בְּדִבְרֵי תוֹרָה לְקַיֵּם הַמִּצְוֹת וְלֵישֵׁב בְּשָׁלוֹם עַל שֻׁלְחָנִי בְּכָבוֹד עִם כָּל בְּנֵי בֵיתִי וְשֶׁלֹּא אֲצַפֶּה לְשׁוּלְחָן שֶׁל אֲחֵרִים וְשֶׁלֹּא אֶצְטָרֵךְ לְהִשְׁתַּעְבֵּד לְשׁוּם אָדָם וְשֶׁלֹּא יְהֵא עָלַי שׁוּם עוֹל בָּשָׂר וָדָם כִּי אִם עוֹל מַלְכוּתֶךָ לְעָבְדְךָ בְּלֵבָב שָׁלֵם וּבְבִגְדֵי כָבוֹד יִהְיוּ לְבוּשֵׁינוּ בִּיקָר וְלֹא בְבוֹשֶׁת פָּנִים ׳ וְתַצִּילֵנוּ מִן עֲנִיּוּת וּמִדַּלּוּת וְשִׁפְלוּת וְאֶזְכֶּה לְהַכְנִיס אוֹרְחִים וְלִגְמוֹל חֶסֶד לְכָל אָדָם וְהַזְמִין לִי לַעֲשׂוֹת צְדָקָה לְהָרְאוּיִן לָהּ וְלֹא אִכָּשֵׁל בִּבְנֵי אָדָם שֶׁאֵינָן הֲגוּנִין אָמֵן׃

עֲשֶׂרֶת הַדִּבְּרוֹת׃

THE TEN COMMANDMENTS. Ex. xx.

וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃ לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃ לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃

day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

אנא האל I beseech thee, O Lord, who providest sustenance for every creature, and suppliest necessary raiment and food for all thy productions, to extend to me also the realization of my desires with a bounteous hand. Grant, that in common with all the members of my household, and all Israel, that I may be blessed, supported, and maintained by a comfortable subsistence, earned honourably, tranquilly, and lawfully, and freed from all anxiety and wasting care. Bless me with a maintenance, obtainable without humiliation or disgrace, and in all respects devoid of dependence upon

תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא יִהְיֶה־בּוֹ: וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן־הָעָם לִלְקֹט וְלֹא מָצָאוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי: רְאוּ כִּי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ׀ אִישׁ תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי: וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִעִי: וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא כְּזֶרַע גַּד לָבָן וְטַעְמוֹ כְּצַפִּיחִת בִּדְבָשׁ: וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מְלֹא הָעֹמֶר מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן׀ יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הֶאֱכַלְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קַח צִנְצֶנֶת אַחַת וְתֶן־שָׁמָּה מְלֹא־הָעֹמֶר מָן וְהַנַּח אֹתוֹ לִפְנֵי יְהוָה לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם: כַּאֲשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה וַיַּנִּיחֵהוּ אַהֲרֹן לִפְנֵי הָעֵדֻת לְמִשְׁמָרֶת: וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה עַד־בֹּאָם אֶל־אֶרֶץ נוֹשָׁבֶת אֶת־הַמָּן אָכְלוּ עַד־בֹּאָם אֶל־קְצֵה אֶרֶץ כְּנָעַן: וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה הוּא:

אָנָּא הָאֵל הַמֵּכִין פַּרְנָסָה לְכָל בְּרִיָּה וּמְזַמִּין מַלְבּוּשׁ לְכָל נִבְרָא וְשׁוֹלֵחַ לָהֶם מִחְיָה שֶׁתִּתֶּן־לִי מִחְיָתִי בְּשׁוּפִי שֶׁתְּכַלְכְּלֵנִי וּתְפַרְנְסֵנִי לִי וּלְכָל אַנְשֵׁי בֵיתִי וּלְכָל יִשְׂרָאֵל פַּרְנָסָה טוֹבָה שֶׁל כָּבוֹד בְּנַחַת וְלֹא בְצַעַר בְּהֶתֵּר וְלֹא בְאִסּוּר בְּכָבוֹד וְלֹא בְּבִזּוּי פַּרְנָסָה שֶׁלֹּא יִהְיֶה בָּהּ שׁוּם בּוּשָׁה וּכְלִמָּה פַּרְנָסָה

dew lay round about the host. And when the dew that lay was gone up, behold upon the face of the wilderness, there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, it is manna; for they wist not what it was. And Moses said unto them, this is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank; and Moses was wrath with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay it up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, eat that to-day; for to-day is the sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh

סָבִיב לַמַּחֲנֶה׃ וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה עַל־פְּנֵי
הַמִּדְבָּר דַּק מְחֻסְפָּס דַּק כַּכְּפֹר עַל־הָאָרֶץ׃ וַיִּרְאוּ
בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מָן הוּא כִּי לֹא
יָדְעוּ מַה־הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הַלֶּחֶם אֲשֶׁר
נָתַן יְהוָה לָכֶם לְאָכְלָה׃ זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה
לִקְטוּ מִמֶּנּוּ אִישׁ לְפִי אָכְלוֹ עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר
נַפְשֹׁתֵיכֶם אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ׃ וַיַּעֲשׂוּ־כֵן בְּנֵי
יִשְׂרָאֵל וַיִּלְקְטוּ הַמַּרְבֶּה וְהַמַּמְעִיט׃ וַיָּמֹדּוּ בָעֹמֶר וְלֹא
הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר אִישׁ לְפִי־אָכְלוֹ
לָקָטוּ׃ וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אַל־יוֹתֵר מִמֶּנּוּ
עַד־בֹּקֶר׃ וְלֹא־שָׁמְעוּ אֶל־מֹשֶׁה וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ
עַד־בֹּקֶר וַיָּרֻם תּוֹלָעִים וַיִּבְאַשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה׃
וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ כְּפִי אָכְלוֹ וְחַם הַשֶּׁמֶשׁ
וְנָמָס׃ וַיְהִי בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר
לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה וַיַּגִּידוּ לְמֹשֶׁה׃ וַיֹּאמֶר
אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה
מָחָר אֵת אֲשֶׁר תֹּאפוּ אֵפוּ וְאֵת אֲשֶׁר־תְּבַשְּׁלוּ בַּשֵּׁלוּ
וְאֵת כָּל־הָעֹדֵף הַנִּיחוּ לָכֶם לְמִשְׁמֶרֶת עַד־הַבֹּקֶר׃ וַיַּנִּיחוּ
אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרִמָּה
לֹא־הָיְתָה־בּוֹ׃ וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת
הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה׃ שֵׁשֶׁת יָמִים

פרשת המן:

An account of the manna with which the children of Israel were fed during their sojournment in the Wilderness.—Exod. xvi. 4.

ויאמר Then said the Lord unto Moses, behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, at even then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord; and what are we, that ye murmur against us? And Moses said, this shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him; and what are we? Your murmurings are not against us, but against the Lord. And Moses spake unto Aaron, say unto all the congregation of the children of Israel, come near before the Lord, for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel; speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the

פָּרָשַׁת הַמָּן׃

An account of the manna with which the children of Israel were fed during their sojournment in the Wilderness.—Exod. XVI. 4.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם
מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן
אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־לֹא׃ וְהָיָה בַּיּוֹם הַשִּׁשִּׁי
וְהֵכִינוּ אֵת אֲשֶׁר־יָבִיאוּ וְהָיָה מִשְׁנֶה עַל אֲשֶׁר־יִלְקְטוּ
יוֹם ׀ יוֹם׃ וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל
עֶרֶב וִידַעְתֶּם כִּי יְהוָה הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃
וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד־יְהוָה בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם
עַל־יְהוָה וְנַחְנוּ מָה כִּי תַלּוֹנוּ עָלֵינוּ׃ וַיֹּאמֶר מֹשֶׁה
בְּתֵת יְהוָה לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר
לִשְׂבֹּעַ בִּשְׁמֹעַ יְהוָה אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם
עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל־יְהוָה׃
וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל
קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֵת תְּלֻנֹּתֵיכֶם׃ וַיְהִי כְּדַבֵּר
אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וַיִּפְנוּ אֶל־הַמִּדְבָּר וְהִנֵּה
כְּבוֹד יְהוָה נִרְאָה בֶּעָנָן׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר׃ שָׁמַעְתִּי אֶת־תְּלוּנֹּת בְּנֵי יִשְׂרָאֵל דַּבֵּר אֲלֵהֶם
לֵאמֹר בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר וּבַבֹּקֶר תִּשְׂבְּעוּ־לָחֶם
וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וַיְהִי בָעֶרֶב וַתַּעַל
הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה שִׁכְבַת הַטָּל

second time. And said, By myself have I sworn. saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thy only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

אלהינו Our God! and the God of our fathers, O remember us with a good memorial before thee, and visit us with the visitation of salvation and mercy, from the ancient heaven of heavens; and remember unto us, O Lord our God! the covenant, the mercy, and the oath, which thou didst swear unto our ancestor, Abraham, on Mount Moriah; and may the act of binding his son, Isaac, upon the altar, be present before thee; and as he suppressed his tenderness to perform thy will with an upright heart, so we beseech thee, let thy tender mercy divert thy wrath from us and all thy people Israel. O may thy tender mercies overcome thy just anger. Do thou deal with us with a full measure of grace and compassion, and in thy abundant goodness let thy fierce wrath turn away from thy people, thy city, and thy heritage. O Lord, our God! be pleased to fulfil towards us that which thou didst promise by the hand of Moses thy servant,—"And I will remember my covenant with Jacob, with Isaac, as also my covenant with Abraham I will remember, and the land likewise will I remember. God of our salvation! for the sake of thy honoured name aid us in overcoming our stubbornness, and in coercing our passions to be subservient to thee. May we perform all thy will with affection and awe, and worship thee with a perfect heart all our days and for ever. Amen.

הַהוּא יְהוָה ׀ יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה׃ וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם׃ וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃ כִּי־בָרֵךְ אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו׃ וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי׃ וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ וּפָקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים מִשְּׁמֵי שְׁמֵי קֶדֶם וּזְכָר לָנוּ יְיָ אֱלֹהֵינוּ אֶת הַבְּרִית וְאֶת הַחֶסֶד וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה וְתֵרָאֶה לְפָנֶיךָ עֲקֵדָה שֶׁעָקַד אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גַּב הַמִּזְבֵּחַ וְכָבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ מֵעָלֵינוּ וּמֵעַל כָּל יִשְׂרָאֵל עַמֶּךָ · וְיִגֹּלּוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ · וְתִתְנַהֵג עִמָּנוּ בְּמִדַּת הַחֶסֶד וְהָרַחֲמִים וּבְטוּבְךָ הַגָּדוֹל יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלָתֶךָ · וְקַיֶּם לָנוּ יְיָ אֱלֹהֵינוּ מַה שֶּׁהִבְטַחְתָּנוּ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר · וְעָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ לְהַכְנִיעַ אֶת עָרְפֵּנוּ וְלָכֹף אֶת יִצְרֵנוּ לְהִשְׁתַּעְבֵּד לָךְ וְלַעֲשׂוֹת אֶת־כָּל רְצוֹנְךָ בְּאַהֲבָה וּבְיִרְאָה וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם כָּל יָמֵינוּ לְעוֹלָם׃

and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, my father; and he said, here am I, my son. And he said, behold the fire and the wood, but where is the lamb for a burnt-offering? And Abraham said, my son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, here am I. And he said, lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the

יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים׃ בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם
אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק׃ וַיֹּאמֶר אַבְרָהָם
אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר
נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃ וַיִּקַּח
אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ
אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיֹּאמֶר
יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי בְנִי
וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה׃ וַיֹּאמֶר
אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו׃ וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ
הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים
וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל
לָעֵצִים׃ וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת
לִשְׁחֹט אֶת־בְּנוֹ׃ וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה מִן־הַשָּׁמַיִם
וַיֹּאמֶר אַבְרָהָם ׀ אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אַל־תִּשְׁלַח
יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי ׀ עַתָּה יָדַעְתִּי
כִּי־יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ
מִמֶּנִּי׃ וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל אַחַר
נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל
וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ׃ וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם

with the inhabitants of Tyre. Assur also is joined with them: they have holpen the children of Lot, Selah. Do unto them as unto the Midianites: as to Sisera, as to Jabin, at the brook of Kishon: which perished at Endor, they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah and Zalmunna; who said, let us take to ourselves the houses of God in possession. O my God! make them like a wheel; as the stubble before the wind. As the fire burneth the wood, and as the flame setteth the mountain on fire; so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame, that they may seek thy name, O Lord! let them be confounded and troubled for ever; yea, let them be put to shame, and perish; that men may know, that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

פרשת עקדה:*

The following Portion of the Pentateuch and Prayers are repeated every morning after the Psalm of the Day.

ויהי And it came to pass, after these things, that God did try Abraham, and said unto him, Abraham; and he said, behold, here I am. And he said, take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son,

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* The History of Abraham offering up his son Isaac as a sacrifice to his God.—Gen. xxii.

וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם־יֹשְׁבֵי צוֹר: גַּם־אַשּׁוּר נִלְוָה
עִמָּם הָיוּ זְרוֹעַ לִבְנֵי־לוֹט סֶלָה: עֲשֵׂה־לָהֶם כְּמִדְיָן
כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן: נִשְׁמְדוּ בְעֵין־דֹּאר הָיוּ
דֹּמֶן לָאֲדָמָה: שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח
וּכְצַלְמֻנָּע כָּל־נְסִיכֵמוֹ: אֲשֶׁר אָמְרוּ נִירְשָׁה לָּנוּ אֵת
נְאוֹת אֱלֹהִים: אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי־רוּחַ:
כְּאֵשׁ תִּבְעַר־יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים: כֵּן תִּרְדְּפֵם
בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם: מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ
שִׁמְךָ יְיָ: יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי־עַד וְיַחְפְּרוּ וְיֹאבֵדוּ: וְיֵדְעוּ
כִּי־אַתָּה שִׁמְךָ יְיָ לְבַדֶּךָ עֶלְיוֹן עַל־כָּל־הָאָרֶץ:

פָּרָשַׁת עֲקֵדָה:*

The following Portion of the Pentateuch and Prayers are repeated every morning after the Psalm of the Day.

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי: וַיֹּאמֶר
קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד
הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר
וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת

* The History of Abraham offering up his son Isaac as a sacrifice to his God.—Gen. xxii

The following Psalm is then said, being the same that the Levites were accustomed to chaunt in the Temple.

היום This is the holy sabbath-day, whereon the Levites, were accustomed to chaunt in the holy temple.

לדוד מזמור A PSALM OF DAVID.—The earth and the fulness thereof, are the Lord's: the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? he who hath clean hands, and a pure heart; who hath not lift up his soul to vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

This Psalm is said daily, excepting when תחנון is ommitted. On the Holydays, or חנכה and פורים, however, it is customary to repeat it.

שיר מזמור A SONG OR PSALM OF ASAPH.—Keep not thou silence, O God! hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee, have lift up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederates against thee. The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philistines,

The following Psalm is then said, being the same that the Levites were accustomed to chaunt in the Temple.

הַיּוֹם יוֹם רִאשׁוֹן בַּשַּׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Ps. xxiv. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ׃ כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ מִי־יַעֲלֶה בְהַר יְיָ וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמִרְמָה׃ יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃ זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃ שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃ מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה׃ שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

This Psalm is said daily, excepting when תַּחֲנוּן is omitted. On the Holydays or חֲנֻכָּה and פּוּרִים, however, it is customary to repeat it.

Ps. lxxxiii. שִׁיר מִזְמוֹר לְאָסָף׃ אֱלֹהִים אַל־דֳּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל׃ כִּי־הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃ עַל־עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל־צְפוּנֶיךָ׃ אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא־יִזָּכֵר שֵׁם־יִשְׂרָאֵל עוֹד׃ כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃ אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃ גְּבָל

the most fine gold, and on his forehead is engraven the glory of his holy name. He was crowned by his people, with a most beautiful, graceful, and glorious diadem. The locks of his head as in the days of youth; his locks are bushy and black; O may the rebuilding of the righteous habitation (Jerusalem), the residence of his glory, precede his greatest joy. May his peculiar people be a crown in his hand, and a royal diadem of glorious beauty: those who were borne *by him*, he exalted them, he bound them on him as a crown; from the time that they were precious in his sight, he honoured them. His glory is on me, and my glory is on him; and he is near to me, when I call on him; he is white and ruddy, though his garment will be red *of blood*, when he cometh from Edom; from treading the wine vat. The knot of the phylacteries he shewed to the meek (Moses) when the similitude of God was before his eyes: the Lord taketh pleasure in his people, he will adorn the meek; he who awaits the praises *of Israel* will be glorified through them. Thy word is true from the beginning, calling *the several generations* from the beginning. O search through every generation for the people who seek thee: adorn thyself with the multitude of my hymns, and suffer my song to approach thee. O may my praise be as a crown on thine head, and my prayer arranged as incense *in thy presence:* may the song of the needy be precious in thy sight, as the song sung at *the offering of* thy offerings. O may my blessing ascend to the head of him who bringeth to the birth, causeth to travail, and bringeth forth; he is exceeding righteous; and may he move his head towards me, *as a token of the repentance of my blessing*, and receive it as the sweet-scented spices, O may my prayer be pleasant unto thee, for my soul panteth after thee.

The Ark being closed, the Congregation say the following:—

לך יי הגדלה "Thine, O Lord! are the greatness, power, and glory, victory and majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Who can utter the mighty acts of the Lord? who can shew forth all his praise."

קדיש יתום is said by an **אבל**, Vide page 74.

כֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ · וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ:

לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה · אֻמָּתוֹ לוֹ עִטְּרָה עֲטָרָה:

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת · קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת:

נְוֵה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ · יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ:

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת · וּצְנִיף מְלוּכָה צְבִי תִפְאֶרֶת:

עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם · מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כִּבְּדָם:

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו · וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו:

צַח וְאָדוֹם לִלְבוּשׁוֹ אָדֹם · פּוּרָה בְדָרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם:

קֶשֶׁר תְּפִלִּין הֶרְאָה לֶעָנָו · תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:

רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר · יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר:

רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ · דּוֹר וָדוֹר עַם דּוֹרֶשְׁךָ דְּרוֹשׁ:

שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ · וְרִנָּתִי תִּקְרַב אֵלֶיךָ:

תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת · וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת:

תִּיקַר שִׁירַת רָשׁ בְּעֵינֶיךָ · כַּשִּׁיר יוּשַׁר עַל קָרְבָּנֶיךָ:

בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מַשְׁבִּיר · מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר:

וּבְבִרְכָתִי תְנַעֲנַע לִי רֹאשׁ · וְאוֹתָהּ קַח לְךָ כִּבְשָׂמִים רֹאשׁ:

יֶעֱרַב נָא שִׂיחִי עָלֶיךָ · כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ:

The Ark being closed, the Congregation say the following,

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד: כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

מִי יְמַלֵּל גְּבוּרוֹת יְיָ יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ:

קדיש יתום is said by an אבל, Vide page 74.

THE GLORIFICATION HYMN.

While the Ark is being Opened say these verses.

שאו שערים Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

The ארון הקודש (Holy Ark), containing the Manuscript of the Law is opened, and the following Hymn is repeated in the same manner as the former.

אנעים I will tune hymns, and compose songs, for my soul panteth after thee: my soul longeth to be in the shadow of thy hands, to be acquainted with the most hidden secrets. Whenever I speak of thy glory, my heart is moved towards thy love: I, therefore, will speak glorious things of thee: and will glorify thy name with songs of love. I will declare thy glory, though I have not seen thee; by the hand of thy prophets, by the secret of thy servants, hast thou given a smilitude of the glorious honour of thy majesty. They made mention of thy greatness and might, but only according to the most powerful of thy works; they have likened thee, but not as thou really art; they have equalled thee, according to *what they have seen* of thy acts. They have likened thee to a number of forms; yet, with all the similitudes, thou art but the immutable one; thus have they seen thee in old age and youth, and the hair of their head both grey and black. Venerable in judgment, and youthful in battle; as a mighty warrior, whose power is invincible. With the helmet of salvation on his head, his own right hand, and his holy arm wrought salvation for him. His head was filled with the dew of herbs, and his locks with the drops of the night. He was glorified in me, because he delighted in me, and he shall be a beauteous crown to me. His head is like

שִׁיר הַכָּבוֹד:

THE GLORIFICATION HYMN.

While the Ark is being Opened say these verses.

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד:
מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָֹה עִזּוּז וְגִבּוֹר יְהוָֹה גִּבּוֹר מִלְחָמָה:
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוָֹה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

The אֲרוֹן הַקֹּדֶשׁ Holy Ark, containing the Manuscript of the Law is opened, and the following Hymn is repeated in the same manner as the former.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג· כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג:
נַפְשִׁי חָמְדָה בְּצֵל יָדֶיךָ· לָדַעַת כָּל רָז סוֹדֶךָ:
מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ· הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ:
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת· וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ· אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ:
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ· דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ:
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ· כִּנּוּ לְתוֹקֶף פְּעֻלָּתֶךָ:
דִּמּוּ אוֹתְךָ וְלֹא כְפִי יֶשְׁךָ· וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ:
הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת· הִנְּךָ אֶחָד בְּכָל דִּמְיוֹנוֹת:
וַיֶּחֱזוּ בְךָ זִקְנָה וּבַחֲרוּת· וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת:
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב· כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב:
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ· הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ:
טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא· וּקְוֻצּוֹתָיו רְסִיסֵי לָיְלָה:
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי· וְהוּא יִהְיֶה לִּי לַעֲטֶרֶת צְבִי:

But, what praise can I arrange, when I know not aught, nor am able to express any thing; for his greatness is unsearchable, and his understanding is infinite. He is wise of heart, and who is like him? his excellent power we cannot find out; performer of great *things*, and abundance of tremendous *things*; for thou *art* great, and performest wondrous *things* without number, and that are unsearchable, and unknown; for they cannot be explored. Where is the eye that can testify of thee? Or the mouth that can speak of thee? No living creature can see thee, nor can any heart know thee. What praise can they arrange before thee? Even thy ministering angels cannot see thee; neither can the wise of heart find thee. Thou alone knowest thy praise; and there is none besides thee that knoweth thy power. No one knows, besides thee, the praises that are proper to honour thee with. We must, nevertheless, endeavour to praise thee suitably, *and* conformably to thy holiness, honour, and greatness, from the mouth of all, according to their power and conformably to the understanding which thou hast endowed them with. The heavens acknowledge thy wonders, and the voice of the *mighty* waters glorifies thee. The whole earth shouts unto thee, and the kings of the earth praise thee. All the nations likewise return thanks unto thee, and all the people praise thee. All the seed of thy servant Jacob, because thy merciful kindness hath been great towards them; all together praise the name of the Lord; *for thou*, O God, *art* the God of truth, and the eternal King.

ברוך Blessed art thou, the only ONE; the Eternal is ONE, and his name ONE.

כִּי אֵין חֵקֶר לִגְדֻלָּתוֹ · וְגַם אֵין מִסְפָּר לִתְבוּנָתוֹ:

חֲכַם לֵבָב הוּא מִי כָמוֹהוּ · שַׂגִּיא כֹחַ לֹא מְצָאנוּהוּ:

עוֹשֶׂה גְדוֹלוֹת וְרַב נוֹרָאוֹת · גָּדוֹל אַתָּה וְעוֹשֵׂה נִפְלָאוֹת:

עַד אֵין מִסְפָּר וְעַד אֵין חֵקֶר · וְלֹא נוֹדַע כִּי לֹא יֵחָקֵר:

אֵיזוֹ עַיִן אֲשֶׁר תְּעִידֶךָ · וְאֵיזֶה פֶּה אֲשֶׁר יַגִּידֶךָ:

חַי לֹא רָאֲךָ וְלֵב לֹא יְדָעֲךָ · וְאֵיזֶה שֶׁבַח אֲשֶׁר יַצִּיעֶךָ:

גַּם מְשָׁרְתֶיךָ לֹא רָאוּךָ · וְכָל חַכְמֵי לֵב לֹא מְצָאוּךָ:

אַתָּה לְבַדְּךָ מַכִּיר שִׁבְחֶךָ · וְאֵין זוּלָתְךָ יוֹדֵעַ כֹּחֶךָ:

וְאֵין יוֹדֵעַ בִּלְעָדֶיךָ · שְׁבָחוֹת רְאוּיוֹת לִכְבוֹדֶךָ:

עַל כֵּן תְּבוֹרַךְ כָּרָאוּי לָךְ · כְּפִי קָדְשְׁךָ כְּבוֹדְךָ וְגָדְלָךְ:

וּמִפִּי הַכֹּל בְּכָל אֱיָלוּתָם · כְּפִי מַדָּע אֲשֶׁר אַתָּה חֲנַנְתָּם:

יוֹדוּ פִלְאֲךָ הַשָּׁמַיִם · וַיְאַדְּרוּךָ קוֹלוֹת מַיִם:

וְיָרִיעוּ לְךָ כָּל הָאָרֶץ · יוֹדוּךָ כָּל מַלְכֵי אָרֶץ:

אַף יוֹדוּךָ כָּל הָעַמִּים · וִישַׁבְּחוּךָ כָּל הָאֻמִּים:

כָּל זֶרַע יַעֲקֹב עֲבָדֶיךָ · כִּי עֲלֵיהֶם גָּבְרוּ חֲסָדֶיךָ:

אֶת שֵׁם יְיָ יְהַלְלוּ כֻלָּם · אֵל אֱלֹהִים אֱמֶת וּמֶלֶךְ עוֹלָם:

ברוך אתה יחיד ומיוחד ה׳ אחד ושמו אחד:

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say, I will thus declare *them*, I know not how to number them. O what can I render unto thee? for all belongeth to thee. The heavens are thine, the earth is also thine; the seas and all that is in them, is in thy power; and they are all satisfied from thy hand. And we are thy people, and thy sheep, and earnestly desire to perform thy will; but, how can we serve thee, when it is not in our power, on account of our holy temple being burnt with fire? Or how can we serve thee, when there is neither sacrifice nor meat-offering, because we are not yet arrived at *a place of* rest. Neither have we water to wash away *our* defilements, while we are on unhallowed land. I rejoice at thy word, and come in *confidence of* thy word; as it is written, I will not rebuke thee for thy sacrifices, or thy burnt-offerings; for I did not command your ancestors concerning sacrifices and burnt-offerings. What I asked, and what I required of thee, was but to fear me. To serve *me* with joy, and a glad heart; for to obey is better than to offer sacrifice; and a contrite heart better than a pure meat-offering: the sacrifices of God are a contrite spirit. Thou didst not desire sacrifice and meat-offering; nor didst thou require sin-offering, or burnt-offering. I will build an altar with my contrite heart, and will also humble my spirit within me. My haughty heart, and the haughtiness of mine eyes, will I humble; and rend my heart because of the Lord; the shreds of my spirit are thy sacrifices; O may they be accepted favourably upon thy altar. I will also loudly proclaim thy praise, and declare all thy wonders; whatsoever my soul knoweth, will I compose, and will speak of, and declare thy mighty *acts*.

אִם אָמַרְתִּי אֲסַפְּרָה נָּא כְּמוֹ · לֹא יָדַעְתִּי סְפוּרוֹת לָמוֹ:
וּמָה אָשִׁיב לָךְ וְהַכֹּל שֶׁלָּךְ · לְךָ שָׁמַיִם אַף אֶרֶץ לָךְ:
יַמִּים וְכָל אֲשֶׁר בָּם בְּיָדֶךָ · וְכֻלָּם יִשְׂבְּעוּן מִיָּדֶךָ:
וַאֲנַחְנוּ עַמְּךָ וְצֹאנֶךָ · וַחֲפֵצִים לַעֲשׂוֹת רְצוֹנֶךָ:
וְאֵיךְ נַעֲבֹד וְאֵין לָאֵל יָדֵנוּ · וְלִשְׂרֵפַת אֵשׁ בֵּית מִקְדָּשֵׁנוּ:
וְאֵיךְ נַעֲבוֹד וְאֵין זֶבַח וּמִנְחָה · כִּי לֹא בָאנוּ אֶל הַמְּנוּחָה:
וּמַיִם אַיִן לְהַעֲבִיר טֻמְאָה · וַאֲנַחְנוּ עַל אֲדָמָה טְמֵאָה:
שָׂשׂ אָנֹכִי עַל אֲמָרֶיךָ · וַאֲנִי בָאתִי בִּדְבָרֶיךָ:
כִּי כָתוּב לֹא עַל זְבָחֶיךָ · וְעוֹלֹתֶיךָ אוֹכִיחֶךָ:
עַל דְּבַר זֶבַח וְעוֹלוֹתֵיכֶם · לֹא צִוִּיתִי אֶת אֲבוֹתֵיכֶם:
מָה שָׁאַלְתִּי וּמָה דָרַשְׁתִּי · מִמְּךָ כִּי אִם לְיִרְאָה אוֹתִי:
לַעֲבוֹד בְּשִׂמְחָה וּבְלֵבָב טוֹב · הִנֵּה שְׁמוֹעַ מִזֶּבַח טוֹב:
וְלֵב נִשְׁבָּר מִמִּנְחָה טְהוֹרָה · זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה:
זֶבַח וּמִנְחָה לֹא חָפַצְתָּ · חַטָּאת וְעוֹלָה לֹא שָׁאָלְתָּ:
מִזְבֵּחַ אֶבְנֶה בְּשִׁבְרוֹן לִבִּי · וַאֲשַׁבְּרָה אַף רוּחִי בְּקִרְבִּי:
רוּם לֵב אַשְׁפִּיל וְאֶת רוּם עֵינָי · וְאֶקְרַע לְבָבִי לְמַעַן אֲדֹנָי:
שִׁבְרֵי רוּחִי הֵם זְבָחֶיךָ · יַעֲלוּ לְרָצוֹן עַל מִזְבְּחֶךָ:
וְאַשְׁמִיעַ בְּקוֹל הוֹדָיוֹתֶיךָ · וַאֲסַפְּרָה כָּל נִפְלְאוֹתֶיךָ:
אֲשֶׁר יָדְעָה נַפְשִׁי אַחְבִּירָה · אֲמַלֵּל גְּבוּרוֹת וַאֲדַבֵּרָה:
וּמָה אֶעֱרוֹךְ וְלֹא יָדַעְתִּי מָה · הֲיָכוֹל אוּכַל דַּבֵּר מְאוּמָה:

wild and domestic were slain, and their pieces arranged on, the wood; also all the corners of the altar daubed with blood, as the waters that cover the sea; the rich fine flour as abundant as the dust *of the earth*, mixed with ten thousand rivers of oil, and frankincense, and sweet spices, for a memorial, and incense composed of all the principal spices: and if all the lights were on the candlesticks, so as to shine as the two luminaries, and the shew-bread arranged *as high* as the mountains of God, on the inner table, wine *as plenty* as the rain of heaven; and strong wine to pour out as the fountains of water: and if all the sons of men were priests and Levites, chaunting melodious songs; all the trees of Eden, and all the trees of the woods, *were formed* into musical harps, and psalteries; and all the angels, with a loud voice, and the stars from their causeways; and although Lebanon should be prepared, yet would it not be sufficient for the fire; nor his beasts be sufficient for the burnt-offering. Lo, all these are not sufficient to serve, nor sufficient to come before the God of glory: for thou, O our King, art exceedingly honoured; and wherewith shall we bow down to our Lord? Verily, all the living are not able to honour thee, how much less can I, thy servant? Because I am despised, *and* not accounted among men; contemned in mine own sight, and the most lowly of men. Neither hath thy servant aught to honour thee, or to render thee a recompense for thy tender mercy; for thou hast been exceeding good to me, and increased thy kindness to me: I, therefore, am greatly indebted to thee, for the good thou hast done unto me; for thou wast not bound to be bountiful to me, for all the good *thou didst* to me was not incumbent on thee. I have not served thee according to the benefits *thou hast bestowed on me*, nor rendered one to thee, for ten thousand *received*. If I should

וְאִם כָּל בְּהֵמוֹת וְחַיּוֹת קְרוּצִים׃ נְתָחִים עֲרוּכִים עַל הָעֵצִים׃
וְאַף זָוִיּוֹת מִזְבֵּחַ מְבוּסִים׃ דָּם כַּמַּיִם לַיָּם מְכַסִּים׃
וְכַחוֹל סֹלֶת דֶּשֶׁן וְשָׁמֵן׃ בָּלוּל בְּרִבְבוֹת נַחֲלֵי שָׁמֶן׃
וּלְאַזְכָּרָה לְבוֹנָה וְסַמִּים׃ וְלִקְטֹרֶת כָּל רָאשֵׁי בְשָׂמִים׃
וְאִלּוּ נֵרוֹת עַל הַמְּנוֹרוֹת׃ יִהְיוּ מְאִירוֹת כִּשְׁנֵי הַמְּאוֹרוֹת׃
וּכְהַרְרֵי אֵל לֶחֶם הַפָּנִים׃ עַל שֻׁלְחָנוֹת עֲרוּכִים בִּפְנִים׃
וְיַיִן כִּמְטַר הַשָּׁמַיִם׃ וְשֵׁכָר לְנֶסֶךְ כְּעֵינוֹת מָיִם׃
וְאִלּוּ כָּל בְּנֵי אָדָם כֹּהֲנִים׃ לְוִיִּם מְשׁוֹרְרִים בִּכְנַף רְנָנִים׃
וְכָל עֲצֵי עֵדֶן וְכָל עֲצֵי יְעָרִים׃ כִּנּוֹרוֹת וּנְבָלִים לַשָּׁרִים׃
וְכָל בְּנֵי אֱלֹהִים בְּקוֹל תְּרוּעָתָם׃ וְהַכּוֹכָבִים מִמְּסִלּוֹתָם׃
וְכָל הַלְּבָנוֹן וְחַיָּה כָּלָה׃ אֵין דֵּי בָעֵר וְאֵין דֵּי עוֹלָה׃
הֵן בְּכָל אֵלֶּה אֵין דֵּי לַעֲבוֹד׃ וְאֵין דֵּי לְקַדֵּם אֵל הַכָּבוֹד׃
כִּי נִכְבַּדְתָּ מְאֹד מַלְכֵּנוּ׃ וּבַמֶּה נְכַף לַאֲדוֹנֵנוּ׃
אָמְנָם לֹא יוּכְלוּ כַבְּדֶךָ׃ כָּל חַי אַף כִּי אֲנִי עַבְדֶּךָ׃
וַאֲנִי נִבְזֶה וַחֲדַל אִישִׁים׃ נִמְאָס בְּעֵינַי וּשְׁפַל אֲנָשִׁים׃
וְאֵין לְעַבְדְּךָ כֹּל לְכַבְּדֶךָ׃ לְהָשִׁיב לְךָ גְּמוּל עַל חֲסָדֶיךָ׃
כִּי הִרְבֵּיתָ טוֹבוֹת אֵלָי׃ כִּי הִגְדַּלְתָּ חַסְדְּךָ עָלָי׃
וְרַב שִׁלּוּמִים לְךָ חַיַּבְתִּי׃ כִּי עָשִׂיתָ טוֹבוֹת אִתִּי׃
וְלֹא חִיַּבְתָּ לִי גְּמוּלֶיךָ׃ כָּל טוֹבָתִי בַּל עָלֶיךָ׃
עַל הַטּוֹבוֹת לֹא עֲבַדְתִּיךָ׃ אַחַת לְרִבּוֹא לֹא גְמַלְתִּיךָ׃

יהי שם *Cong.* Blessed be the name of the Lord, from henceforth and for evermore.

יהא שלמא May the fulness of peace from heaven, with life, be granted unto us, and all Israel; and say ye, Amen

עזרי "My help is from the Lord, who made heaven and earth."

עשה May he who maketh peace in his high heavens, bestow peace on us, and on all Israel: and say ye, Amen.

Repeat immediately after עלינו the following Verses:—

אל תירא Be not afraid of sudden fear, nor of the desolation of the wicked when it cometh.—Take counsel together and it shall come to nought, speak the word and it shall stand, for God is with us, and even to our old age. I am He, and even to hoary hairs will I carry you. I have made and I will bear. I will carry, and I will deliver you.

It is customary in most Congregations to repeat every morning the שיר היחוד, or Glorifying Hymn to the Deity, in the following order:—the Reader commencing and the Congregation responding every alternate Verse.

UNITY HYMN FOR THE FIRST DAY.

אשירה I will chaunt praise to my God, whilst I exist; *even* the God who hath fed me from my youth. Unto this day hast thou held me fast by the hand, and bestowed life and mercy on me. Blessed be the Lord, and blessed be his glorious name; for he hath been wonderfully kind to his servant. Wherewith shall I come before the most High God? Or wherewith shall I bow myself unto the eternal God? If the mountains were altars, and all the wood of Lebanon laid in order thereon; and if all the beasts, both

Congregation. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

Congregation. עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

Repeat immediately after עָלֵינוּ the following Verses :—

אַל־תִּירָא מִפַּחַד פִּתְאוֹם וּמִשֹּׁאַת רְשָׁעִים כִּי תָבוֹא׃ עֻצוּ עֵצָה וְתֻפָר דַּבְּרוּ דָבָר וְלֹא יָקוּם כִּי עִמָּנוּ אֵל׃ וְעַד זִקְנָה אֲנִי הוּא וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט׃

It is customary in most Congregations to repeat every morning the שִׁיר הַיִּחוּד, or Glorifying Hymn to the Deity, in the following order:—the Reader commencing and the Congregation responding every alternate Verse.

ON SUNDAY.

שִׁיר הַיִּחוּד לְיוֹם רִאשׁוֹן׃

OR, GLORIFYING HYMN TO THE DEITY.

אָשִׁירָה וַאֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי · הָאֱלֹהִים הָרוֹעֶה אוֹתִי מֵעוֹדִי׃

עַד הַיּוֹם הַזֶּה הֶחֱזַקְתָּ בְּיָדִי · חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי׃

בָּרוּךְ יְיָ וּבָרוּךְ שֵׁם כְּבוֹדוֹ · כִּי עַל עֲבָדוֹ הִפְלִיא חַסְדּוֹ׃

אֱלֹהֵי מָרוֹם בַּמֶּה אֲקַדֵּם · וּבַמָּה אִכַּף לֵאלֹהֵי קֶדֶם׃

אִלּוּ הָרִים לְמַעֲרָכָה · וְכָל עֲצֵי לְבָנוֹן בְּכֹל עֲרוּכָה׃

על כן נקוה לך We, therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, when the idols shall be utterly destroyed, that the world may be reformed by thy kingdom, O Almighty God! so that all the children of flesh may invoke thy name, and all the wicked of the earth be turned towards thee. Let also all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name shall they ascribe honour, while they all shall accept the yoke of thy kingdom; and thus do thou reign over them, speedily, for ever and ever; for the kingdom is thine, and for evermore thou wilt reign in glory; as it is written in thy law: "The Lord shall reign for ever and ever." And it is said: "And the Lord shall be King over all the earth; on that day the Lord shall alone be acknowledged, and his name also shall be one."

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is He, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

עַל־כֵּן נְקַוֶּה־לְּךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ ׃ לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן ׃ לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ ׃ לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי־אָרֶץ ׃ יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי־לְךָ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן ׃ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ ׃ וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ ׃ וִיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ ׃ וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד ׃ כִּי־הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד ׃ כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד ׃ וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד ׃

The following called קַדִּישׁ יָתוֹם is said by an אָבֵל or Mourner.

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר ׃
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה ׃

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן ׃ יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא ׃ יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן ׃

blessed is He, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

קבל *Cong.* May our prayers be accepted with mercy and kindness.

תתקבל May the prayers and supplications of the whole house of Israel, be accepted in the presence of their Father who is in heaven; and say ye, Amen.

יהי שם *Cong.* Blessed be the name of the Lord, from henceforth and for evermore.

יהא שלמה May the fulness of peace from heaven, with life, be granted unto us, and all Israel; and say ye, Amen.

עזרי *Cong.* My help is from the Lord, who made heaven and earth.

עשה שלום May he who maketh peace in his high heavens, bestow peace on us, and all Israel: and say ye, Amen.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like other families of the earth; neither hath he appointed our portion like theirs, nor our lot like their multitude; since we bend the knee, and prostrate ourselves, and return thanks before the Supreme King of kings, the holy and blessed ONE! he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else."

וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן׃

Congregation. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ׃

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן׃

Congregation. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

Congregation. עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא־שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה · שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם · וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא · שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים׃ הוּא אֱלֹהֵינוּ אֵין עוֹד · אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

help. The Lord of Hosts is with us; the God of Jacob is our protection. O Lord of Hosts! happy is the man that placeth his confidence in thee. O Lord! save us; answer us, O King! when we call upon thee. Blessed be our God! who created us for his glorification; and separated us from those who go astray, by giving us a law of truth, and planting amongst us eternal life. He will open our hearts in the knowledge of his law, and fix love and reverence in our hearts, to perform his will, and to serve him with an upright heart, that we may not labour in vain, nor produce confusion. Be graciously pleased, O Eternal, our God! and the God of our ancestors, to enable us to observe thy statutes in this world; so that we may merit to live and see, and inherit happiness, and the blessing, in the time of the Messiah, and in the life of a future state; that my soul may praise thy glory without ceasing. O Lord, my God! for ever will I praise thee. Blessed is the man that confides in the Lord! the Lord will be his protection. Confide ye in the Eternal at all times; for the Eternal God is an everlasting Rock. All that know thy name confide in thee; for thou dost not forsake those who earnestly seek thee. The Lord was pleased for his righteousness sake, to magnify the law, and to glorify it.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindnesses, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored:

סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ
יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ: בָּרוּךְ (הוּא) אֱלֹהֵינוּ שֶׁבְּרָאָנוּ
לִכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים וְנָתַן־לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם
בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב
שָׁלֵם לְמַעַן לֹא נִיגַע לָרִיק וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמוֹר חֻקֶּיךָ
בָּעוֹלָם הַזֶּה וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירַשׁ טוֹבָה וּבְרָכָה
לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ
כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר
אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי עַד כִּי
בְּיָהּ יְיָ צוּר עוֹלָמִים: וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ
דֹּרְשֶׁיךָ יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

The Reader says the following till ואמרו אמן.

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה

ובא לציון And a Redeemer will come unto Zion, unto those who turn from transgression in Jacob, saith the Lord! and behold this is my covenant with them, saith the Eternal! my spirit which is upon thee, and my words which I have put into thy mouth, shall not depart from thy mouth, nor from the mouth of thy children, nor from the mouth of thy children's children, saith the Lord! from henceforth and for evermore.

ואתה קדוש Thou, who art most Holy, abidest amongst the praises of Israel. And one (angel) called unto another, and said, holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory! and they (the angels) receive the word one from the other, and say, holy on yon high heavens, in the exalted temple of his Divine Omnipresence; holy upon the earth, the work of his power; holy to all eternity, the Lord of Hosts! the whole earth is full of his glory: and a wind carried me away, and I heard behind me a thundering voice, that said, blessed be the glory of the Lord! from his place, the residence of his Divine Omnipresence; the Eternal! will reign for ever and evermore; thy kingdom O Eternal! is permanent for ever, even of infinite duration. O Lord; God of Abraham, Isaac, and Israel, our ancestors; preserve this for evermore, to incline the thoughts of the heart of thy people; and dispose their hearts aright to serve thee. And he being merciful, forgiveth iniquity and destroyeth not; yet he frequently turneth his anger away, and awakeneth not all his wrath; for thou, O Lord! art good, and forgiving, and of abundant mercy, unto all that call upon thee; thy righteousness is immutable, and thy law is truth. O accomplish truth unto Jacob, and thy mercy unto Abraham, which thou didst swear unto them in time of old. Blessed be the Lord day by day; though he burthens us, yet he, the Omnipotent, is our

וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְיָ: וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְיָ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר שַׂמְתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר יְיָ מֵעַתָּה וְעַד־עוֹלָם:

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ׳ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: וּנְטָלַתְנִי רוּחָא וְשִׁמְעֵית בַּתְרַי קָל זִיעַ סַגִּיא דִּמְשַׁבְּחִין וְאָמְרִין: בְּרִיךְ יְקָרָא דַיְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שָׁמְרָה זֹּאת לְעוֹלָם לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ וְהָכֵן לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי יוֹם׳ יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ

thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near to those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry, and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

PSALM. XX.

למנצח TO THE CHIEF MUSICIAN.—A PSALM OF DAVID.—May the Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and support thee from Zion; remember all thy offerings, and graciously accept the ashes of thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God will we display the banner of triumph; the Lord will fulfil all thy requests. Now I know, that the Lord saveth his anointed: he will answer him from his holy heavens, with the saving strength of his right-hand. Some trust in war-chariots, and some in horses, but we will confide in the name of the Lord our God. They are overthrown and they fall, but we are risen up, and exalted. Save us, O Eternal King! hear us when we call.

יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל
אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ
אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר
יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע
וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

On the following days לַמְנַצֵּחַ is omitted:—The beginning of every month called רֹאשׁ חֹדֶשׁ the day before the Festival of פֶּסַח; the day before יוֹם כִּפּוּר; during the Holydays of חֲנֻכָּה; on the Fast day of תִּשְׁעָה בְּאָב; and on the Holydays of פּוּרִים גָּדוֹל and פּוּרִים קָטָן.

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: יַעַנְךָ יְיָ בְּיוֹם צָרָה יְשַׂגֶּבְךָ Ps. xx.
שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ: יִזְכֹּר
כָּל־מִנְחֹתֶיךָ וְעוֹלָתְךָ יְדַשְּׁנֶה־סֶּלָה: יִתֶּן־לְךָ כִלְבָבֶךָ וְכָל־
עֲצָתְךָ יְמַלֵּא: נְרַנְּנָה בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹהֵינוּ נִדְגֹּל יְמַלֵּא
יְיָ כָּל־מִשְׁאֲלוֹתֶיךָ: עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ יְיָ מְשִׁיחוֹ יַעֲנֵהוּ
מִשְּׁמֵי קָדְשׁוֹ בִּגְבֻרוֹת יֵשַׁע יְמִינוֹ: אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים
וַאֲנַחְנוּ בְּשֵׁם־יְיָ אֱלֹהֵינוּ נַזְכִּיר: הֵמָּה כָּרְעוּ וְנָפָלוּ וַאֲנַחְנוּ
קַמְנוּ וַנִּתְעוֹדָד: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

ובנחה יאמר "And when the ark rested, he said, Restore tranquillity to the many thousands of Israel. Arise, O Lord! unto thy resting-place, thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. For a good instruction I have given you; forsake ye not my law. It is a tree of life to those who lay hold on it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Cause thou us, O Lord! to return unto thee, and we shall return; renew our days as of old."

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM CXLV

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thine abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

As the Law is put into the Ark say this—

וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבֲבוֹת אַלְפֵי יִשְׂרָאֵל׃ קוּמָה יְהוָה לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃ כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃ בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ׃ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ׃ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃ הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

Ps. cxlv. תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃ בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃ גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃ דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃ הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃ וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃ זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃ חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃ טוֹב־יְיָ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃ יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ

יהי רצון May it be acceptable in the presence of our Father, who is in heaven, to cause us to hear the good-tidings of salvation and comfort; and that our dispersion may be gathered from the four extremities of the earth; and let us say, Amen.

אחינו May the Omnipresent have mercy on our brethren, the whole house of Israel, who are in trouble and captivity, whether by sea, or land; and bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom; now, speedily, and in a short time and let us say, Amen.

יהללו "Let them praise the name of the Lord! for his name alone is exalted."

הודו "His glory is above the earth and the heavens: he will also exalt the horn of his people, the praise of all saints; even the children of Israel, a people near unto him. Hallelujah.

לדוד מזמור A Psalm of David.—The earth and the fulness thereof, are the Lord's: the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord,

יְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם · שֶׁנִּשְׁמַע וְנִתְבַּשֵּׂר בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת · וִיקַבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְנֹאמַר אָמֵן׃

אַחֵינוּ כָּל־בֵּית־יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה · הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה · הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה · וּמֵאֲפֵלָה לְאוֹרָה · וּמִשִּׁעְבּוּד לִגְאֻלָּה · הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב וְנֹאמַר אָמֵן׃

On returning the Law to the Ark, the Reader says—

יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ׃

While the Reader says יְהַלְלוּ *the Congregation say the following till* סֶלָה.

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃ וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּיָהּ׃

Ps. xxiv. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ׃ כִּי הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ מִי־יַעֲלֶה בְהַר יְיָ וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ נְקִי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמִרְמָה׃ יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃ זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃ שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃ מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה׃

The Congregation respond—

מי שגמלך May he who bestoweth on thee all good, farther bestow the like on thee for ever. Selah.

The Roll of the Law is held up, and the Congregation while observing it, say the following—

וזאת התורה "And this is the law which Moses set before the children of Israel," by the command of the Lord through the hand of Moses. "It is a tree of life, to those who lay hold on it, and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand, and in its left are riches and honour. The Lord was pleased for his own righteousness' sake, to magnify the Law and to adorn it."

On Mondays and Thursdays when תחנון is said, previous to the Manuscript of the Law being put again into the Ark the Reader says the following till יהללו.

יהי רצון May it be acceptable in the presence of our Father, who is in heaven, to re-establish the holy temple, and to cause the resplendence of his glory to be present in the midst of us, speedily, and in our days; the house of Israel: and let us say, Amen.

יהי רצון May it be acceptable in the presence of our Father, who is in heaven, to have mercy on us, and on the residue of us; and to withhold the destroyer, and the pestilence from us, and from all his people, the house of Israel: and let us say, Amen.

יהי רצון May it be acceptable in the presence of our Father, who is in heaven, to preserve the wise men of Israel: among us; they, their wives, sons, and daughters, their disciples, and the disciples of their disciples, in every place of their residence; and let us say, Amen.

The Congregation respond—

מִי שֶׁנִּמְלָךְ כָּל טוּב רִגְעָא יִמְלוֹךְ כָּל טוּב סֶלָה׃

The Roll of the Law is held up, and the Congregation while observing it, say the following—

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם משֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד משֶׁה׃ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

On Mondays and Thursdays when תַּחֲנוּן is said, previous to the Manuscript of the Law being put again into the Ark the Reader says the following till יְהַלְלוּ.

יְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם · לְכוֹנֵן אֶת־בֵּית חַיֵּינוּ וּלְהָשִׁיב אֶת־שְׁכִינָתוֹ בְּתוֹכֵנוּ בִּמְהֵרָה בְיָמֵינוּ וְנֹאמַר אָמֵן׃

יְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם · לְרַחֵם עָלֵינוּ וְעַל פְּלֵיטָתֵנוּ וְלִמְנוֹעַ מַשְׁחִית וּמַגֵּפָה מֵעָלֵינוּ וּמֵעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל וְנֹאמַר אָמֵן׃

יְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם · לְקַיֶּם־בָּנוּ חַכְמֵי יִשְׂרָאֵל · הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם · בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם וְנֹאמַר אָמֵן׃

Blessed be he who hath given the law to his people Israel, in his holiness. "The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is tried; he is a shield to all those who trust in him."

The Congregation respond—

ואתם הדבקים "But ye that did cleave unto the Lord your God, are alive, every one of you, this day."

He who is called to the Law says the following Blessing before the Reader commences.

ברכו Bless ye the Lord, who is ever blessed.

Afer the portion is read he says—

ברוך יי המברך Blessed be the Lord, who is blessed for evermore.

The person saying the blessing repeats the same and continues—

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, O Lord! who hast given the law.

After the portion is read he says—

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast given us the law of truth, and planted eternal life within us. Blessed art thou, O Lord! who hath given the law.

Persons returning in safety from travelling by sea or land; persons recovering from sickness, or freed from imprisonment, add the following after the above blessing.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who bestowest benefits on the undeserving, for on me hast thou bestowed all good.

Here the person is called by the name who is to ascend the Reading Desk to hear the Law read.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְיָ צְרוּפָה מָגֵן הוּא לְכֹל הַחֹסִים בּוֹ:

The Congregation respond—

וְאַתֶּם הַדְּבֵקִים בַּייָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

He who is called to the Law says the following Blessing before the Reader commences.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Congregation answer—

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

The person saying the Blessing repeats the same and continues—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

After the portion is read he says—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Persons returning in safety from travelling by sea or land; persons recovering from sickness, or freed from imprisonment, add the following after the above Blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיָּבִים (נ"א לְרָעִים) טוֹבוֹת שֶׁגְּמָלַנִי כָּל־טוֹב:

ORDER FOR THE READING OF THE LAW.

ויהי בנסע "And when the ark set forward, Moses said, Arise, O Lord! and scatter thine enemies, and cause those that hate thee, to flee before thee. For from Zion shall the law go forth, and the word of the Lord from Jerusalem."

ברוך Blessed be he who hath given the law to his people Israel in his holiness.

גדלו "O magnify the Lord with me, and let us together extol his name."

לך יי הגדלה "Thine, O Lord! are the greatness, power, and glory, victory and majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Extol ye the Lord, our God! and bow down at his footstool, for he is holy. Extol ye the Lord our God, and worship at his holy mount, for the Lord our God is holy."

אב הרחמים O may the merciful Father have compassion on the people who have been upheld by him; remember the covenant of the patriarchs, deliver our souls from evil occurrences, and remove the inclination for evil from those who have been borne aloft by him on eagles' wings; and grant us graciously an escape to everlasting, and fulfil our desires in the full measure of salvation and mercy.

ותגלה And his kingdom will speedily be revealed and made manifest to us, he will graciously grant to the remnant of his people, the house of Israel, grace, favour, mercy, and kindness; and let us say, Amen. All of ye ascribe greatness unto God, and render honour unto the law, and let the priest come forward for the reading of the law *(here the person is called by the name who is to ascend the Reading Desk to hear the Law read.)*

סֵדֶר קְרִיאַת הַתּוֹרָה:

On Mondays and Thursdays the ספר תורה, or Roll of the Law, is taken out of the Ark, and the first chapter of the portion to be read on the following Saturday is subdivided into three parts, and read to three persons who are called to the Law for that purpose.

When the Ark is opened the Congregation say the following till בִּקְדֻשָּׁתוֹ.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָיִם:
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:

The Reader says, גַּדְּלוּ לַייָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

While the Reader says גדלו *the Congregation say the following*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים וְיִזְכּוֹר בְּרִית אֵתָנִים וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנְּשׂוּאִים וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

The Manuscript of the Pentateuch being placed on the reading desk, the Reader unrolling it repeats the following:—

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב וְיָחוֹן פְּלֵיטָתֵנוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן וְנֹאמַר אָמֵן: הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה כֹּהֵן קְרַב ׳ יַעֲמֹד

ואנחנו לא נדע We know not what to do: our eyes are fixed on thee. O Eternal! remember thy tender mercies, and loving-kindnesses for they have been of old. Let thy tender mercy, O Lord! be upon us, according as we hope in thee. Remember not our former sins: hasten and prepare thy mercy for us, for we are brought very low. Be gracious, O Lord! be gracious unto us, for we are overwhelmed with contempt. In our vexation thou wilt remember thy mercy; for thou knowest our formation, remembering that we are but dust. Help us, O God of our salvation! for the sake of thy glorious name. Deliver us also, and grant the expiation of our sins, for thy name's sake.

The Reader says חצי קדיש vide page 36.

On Mondays and Thursdays say אל ארך אפים but on all other days commence אשרי.

On the following days אל ארך אפים is omitted:—

On the first day of the month, called ראש חדש; the day before the festival of פסח; on the day before יום כפור; during holydays of חנכה; on the fast day of תשעה באב; on the festival of פורים; and when a leap year, the 14th and 15th days of the first of אדר, known by the name of פורים קטן.

אל ארך אפים O God! who art long-suffering, and abundant in mercy and truth; chastise us not in thine anger. O Lord, have pity on thy people, and save us from all evil. We have sinned against thee, O Lord! forgive us, we beseech thee, according to thine abundant mercies, O Omnipotent!

אל ארך אפים O God who art long-suffering, and abundant in mercy and truth; hide not thy countenance from us. O Lord! have pity on thy people Israel, and deliver us from all evil. We have sinned against thee, O Lord! forgive us, we beseech thee, according to thine abundant mercies, O Omnipotent

וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: יְהִי חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: אַל־תִּזְכָּר־לָנוּ עֲוֹנוֹת רִאשׁוֹנִים מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד: חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז: בְּרֹגֶז רַחֵם תִּזְכּוֹר · כִּי הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי־עָפָר אֲנָחְנוּ: עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

The Reader says חֲצִי קַדִּישׁ vide page 36.

On Mondays and Thursdays say אֵל אֶרֶךְ אַפַּיִם but on all other days commence אַשְׁרֵי.

On the following days אֵל אֶרֶךְ אַפַּיִם is omitted:—

On the first of the month, called רֹאשׁ חֹדֶשׁ; the day before the festival of פֶּסַח; on the day before יוֹם כִּפּוּר; during holydays of חֲנֻכָּה; on the fast day of תִּשְׁעָה בְּאָב; on the festival of פּוּרִים; and when a leap year, the 14th and 15th days of the first of אֲדָר, known by the name of פּוּרִים קָטָן.

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת אַל־בְּאַפְּךָ תוֹכִיחֵנוּ: חוּסָה יְיָ עַל עַמֶּךָ וְהוֹשִׁיעֵנוּ מִכָּל־רָע: חָטָאנוּ לְךָ אָדוֹן סְלַח־נָא כְּרוֹב רַחֲמֶיךָ אֵל:

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ: חוּסָה יְיָ עַל יִשְׂרָאֵל עַמֶּךָ וְהַצִּילֵנוּ מִכָּל־רָע: חָטָאנוּ לְךָ אָדוֹן סְלַח־נָא כְּרוֹב רַחֲמֶיךָ אֵל:

קולנו *Cong.* O hear our voice, and be gracious unto us; and leave us not in the power of our enemies, that our name may not be extirpated; but remember what thou hast sworn to our ancestors, I will multiply your posterity as the stars of heaven! though we now remain a few from many.

ובכל זאת *Read. and Cong.* And yet, for all this, we have not forgotten thy name; we therefore beseech thee not to forget us.

יי אלהי ישראל *Cong. and Read.* O Lord God of Israel, turn from thy fierce wrath, and alter the evil decree concerning thy people.

עזרנו *Cong.* Help us, O God of our salvation! for the sake of thy glorious name.

והצילנו *Read. and Cong.* O deliver us, and pardon our sins, for thy name's sake.

יי אלהי ישראל *Read. and Cong.* O Lord God of Israel, turn from thy fierce wrath, and alter the evil decree concerning thy people.

שומר ישראל Guardian of Israel, preserve the remnant of Israel, and suffer not Israel to be destroyed, who say, hear, O Israel.

שומר גוי אחד Guardian of a singular nation, preserve the remnant of a singular people, and suffer not a singular nation to be destroyed, who acknowledge the unity of thy name, saying the Lord is our God, the Lord is a UNITY.

שומר גוי קדוש Guardian of a holy nation, preserve the remnant of a holy people, and suffer not a holy nation to be destroyed, which rehearseth a threefold sanctification to the Holy One of Israel.

מתרצה ברחמים O thou, who with mercy art appeased and reconciled to those who supplicate thee, be appeased and reconciled to an afflicted people, which hath no helper but thee.

אבינו מלכנו Our Father, and our King! be gracious unto us, and answer us; though we have not the merit of good actions, yet deal charitably and mercifully with us, and save us.

Cong. קוֹלֵנוּ תִשְׁמַע וְתָחוֹן וְאַל־תִּטְּשֵׁנוּ בְּיַד אוֹיְבֵינוּ לִמְחוֹת אֶת־שְׁמֵנוּ זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ כְּכוֹכְבֵי הַשָּׁמַיִם אַרְבֶּה אֶת־זַרְעֲכֶם וְעַתָּה נִשְׁאַרְנוּ מְעַט מֵהַרְבֵּה׃

Read. & Cong. וּבְכָל־זֹאת שִׁמְךָ לֹא שָׁכָחְנוּ נָא אַל־תִּשְׁכָּחֵנוּ׃

Cong. & Reader. יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ׃

Cong. עָזְרֵנוּ ׀ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ
Reader & Cong. וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ׃

Reader & Cong. יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ׃

שׁוֹמֵר יִשְׂרָאֵל שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל וְאַל־יֹאבַד יִשְׂרָאֵל הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל׃

שׁוֹמֵר גּוֹי אֶחָד שְׁמוֹר שְׁאֵרִית עַם אֶחָד וְאַל־יֹאבַד גּוֹי אֶחָד הַמְיַחֲדִים שִׁמְךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

שׁוֹמֵר גּוֹי קָדוֹשׁ שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ וְאַל־יֹאבַד גּוֹי קָדוֹשׁ הַמְשַׁלְּשִׁים בְּשָׁלֹשׁ קְדֻשּׁוֹת לְקָדוֹשׁ׃

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים הִתְרַצֵּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר׃

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ׃

On Mondays and Thursdays the following is added; but on all other days commence from שומר ישראל till עמך.

יי אלהי ישראל *Read. and Cong.* O Lord God of Israel turn from thy fierce wrath, and alter the evil decree concerning thy people.

הבט משמים *Cong.* O look down from heaven, and see how we are become a mockery and derision among the nations; and accounted as sheep led to the slaughter, to be slain and destroyed; to be buffetted, and reproached.

ובכל זאת *Read. and Cong.* And yet, for all this, we have not forgotten thy name; we therefore beseech thee not to forget us.

יי אלהי ישראל *Cong. and Read.* O Lord God of Israel, turn from thy fierce wrath, and alter the evil decree concerning thy people.

זרים אומרים *Cong.* Strangers say, there is neither hope nor expectation for us: O be gracious unto the people who put their trust in thy name. O thou, who art a pure God, cause our salvation to draw nigh; for we are weary, and not permitted to rest; may thy tender mercy suppress thy wrath from us.

אנא שוב *Read. and Cong.* We beseech thee to turn from thy wrath, and compassionate the peculiar people which thou hast chosen.

יי אלהי ישראל *Cong. and Read.* O Lord God of Israel, turn from thy fierce wrath, and alter the evil decree concerning thy people.

חוסה יי *Cong.* Have compassion on us, O Lord! in thine abundant mercy, and deliver us not into the power of the cruel ones; wherefore should the gentiles mock, and say, where now is their God? For thine own sake, deal kindly by us, and delay not.

אנא שוב *Read. and Cong.* We beseech thee to turn from thy wrath, and compassionate the peculiar people which thou hast chosen.

יי אלהי ישראל *Read. and Cong.* O Lord God of Israel, turn from thy fierce wrath, and alter the evil decree concerning thy people.

On Mondays and Thursdays the following is added; but on all other days commence from שׁוֹמֵר יִשְׂרָאֵל *till* שְׁמֶךָ.

Reader & Cong יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

Cong. הַבֵּט מִשָּׁמַיִם וּרְאֵה כִּי הָיִינוּ לַעַג וָקֶלֶס בַּגּוֹיִם נֶחְשַׁבְנוּ כְּצֹאן לַטֶּבַח יוּבָל לַהֲרוֹג וּלְאַבֵּד וּלְמַכָּה וּלְחֶרְפָּה:

Read. & Cong וּבְכָל־זֹאת שִׁמְךָ לֹא שָׁכָחְנוּ נָא אַל־תִּשְׁכָּחֵנוּ:

Cong. & Reader יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

Cong. זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה חוֹן אוֹם לְשִׁמְךָ מְקַוֶּה טָהוֹר יְשׁוּעָתֵנוּ קָרְבָה יָגַעְנוּ וְלֹא הוּנַח לָנוּ רַחֲמֶיךָ יִכְבְּשׁוּ אֶת־כַּעַסְךָ מֵעָלֵינוּ:

Read. & Cong. אָנָּא שׁוּב מֵחֲרוֹנְךָ וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחָרְתָּ:

Cong. & Reader. יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

Cong. חוּסָה יְיָ עָלֵינוּ בְּרַחֲמֶיךָ וְאַל־תִּתְּנֵנוּ בִּידֵי אַכְזָרִים לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה נָא אֱלֹהֵיהֶם לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאַל־תְּאַחַר:

Reader & Cong. אָנָּא שׁוּב מֵחֲרוֹנְךָ וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחָרְתָּ:

Cong. & Reader. יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

thy fierce anger upon us, for we are thy people, the children of thy covenant. O Omnipotent! have respect to our diminished glory among the nations, and our abhorred state; which is equal to the defilement of a woman during the time of her separation. How long shall thy strength remain in captivity, and thy glory in the power of the enemy? Awaken thy might and thy jealousy against thine enemies, so that they may be put to shame, and be dismayed at the loss of their power; but suffer not our weariness to seem light in thy presence? O cause thy mercy to precede the day of our trouble; and though not for our sake, yet do it for thine own sake, and destroy not the memorial of our residue, but be gracious unto a people, who with fervent love, twice daily proclaim the unity of thy name; saying, hear O Israel, the Lord is our God, the Lord is a UNITY.

2. SAM. XXIV.

ויאמר דוד And David said unto Gad, I am in an exceeding strait; yet let me now fall into the hand of the Lord, for his mercy is abundant; but let me not fall into the hand of man.

רחום וחנון Most merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me, and accept my supplication. O Lord! rebuke me not in thine anger, nor chastise me in thy wrath. Have mercy upon me, O Lord! for I am weak! heal me, O Lord! for my bones are feeble. My soul is also exceedingly feeble; but thou, O Lord! how long yet!—Return, O Lord! deliver my soul; O save me for thy mercy's sake. For in death there is no remembrance of thee; in the grave, who shall give thanks unto thee? I am wearied with my sighing; I make my bed to swim every night; with my tears I water my couch. Mine eye is consumed because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my lamentation. The Lord hath heard my supplication; the Lord will accept my prayer. All mine enemies will be ashamed and confounded: they will retreat and be put to shame in an instant.

וְאַל־תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ כִּי אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ׃
אֵל הַבִּיטָה דַּל כְּבוֹדֵנוּ בַּגּוֹיִם וְשִׁקְּצוּנוּ כְּטֻמְאַת
הַנִּדָּה׃ עַד־מָתַי עֻזְּךָ בַּשְּׁבִי וְתִפְאַרְתְּךָ בְּיַד־צָר׃
עוֹרְרָה גְבוּרָתְךָ וְקִנְאָתְךָ עַל־אוֹיְבֶיךָ הֵם יֵבוֹשׁוּ וְיֵחַתּוּ
מִגְּבוּרָתָם וְאַל־יִמְעֲטוּ לְפָנֶיךָ תְּלָאוֹתֵינוּ׃ מַהֵר יְקַדְּמוּנוּ
רַחֲמֶיךָ בְּיוֹם צָרָתֵנוּ וְאִם לֹא לְמַעֲנֵנוּ לְמַעַנְךָ פְּעַל
וְאַל תַּשְׁחִית זֵכֶר שְׁאֵרִיתֵנוּ׃ וְחוֹן אוֹם הַמְיַחֲדִים
שִׁמְךָ פַּעֲמַיִם בְּכָל־יוֹם תָּמִיד בְּאַהֲבָה וְאוֹמְרִים
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ ׀ אֶחָד׃

2. Sam. xxiv. וַיֹּאמֶר דָּוִד אֶל־גָּד צַר לִי מְאֹד נִפְּלָה־נָּא
בְיַד־יְיָ כִּי־רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל־אֶפֹּלָה׃

רַחוּם וְחַנּוּן חָטָאתִי לְפָנֶיךָ יְיָ מָלֵא רַחֲמִים רַחֵם
עָלַי וְקַבֵּל תַּחֲנוּנָי׃ Ps. vi. יְיָ אַל־בְּאַפְּךָ תוֹכִיחֵנִי
וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי׃ חָנֵּנִי יְיָ כִּי־אֻמְלַל אָנִי רְפָאֵנִי
יְיָ כִּי נִבְהֲלוּ עֲצָמָי׃ וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּ יְיָ
עַד־מָתָי׃ שׁוּבָה יְיָ חַלְּצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ׃
כִּי אֵין בַּמָּוֶת זִכְרֶךָ בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ׃ יָגַעְתִּי
בְאַנְחָתִי אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי בְּדִמְעָתִי עַרְשִׂי
אַמְסֶה׃ עָשְׁשָׁה מִכַּעַס עֵינִי עָתְקָה בְּכָל־צוֹרְרָי׃ סוּרוּ
מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן כִּי־שָׁמַע יְיָ קוֹל בִּכְיִי׃ שָׁמַע יְיָ
תְּחִנָּתִי יְיָ תְּפִלָּתִי יִקָּח׃ יֵבֹשׁוּ ׀ וְיִבָּהֲלוּ מְאֹד כָּל־אֹיְבָי
יָשֻׁבוּ יֵבֹשׁוּ רָגַע׃

אין כמוך O Lord, our God there is none like unto thee, gracious and merciful. O Omnipotent! there is none like unto thee, long-suffering and abundant in mercy and truth: save and deliver us, O Omnipotent, from storms and earthquakes. Remember thy servants, Abraham, Isaac, and Jacob: look not unto our stubbornness nor to our wickedness, nor to our sins. Turn from thy fierce wrath, and alter the decree concerning the evil against thy people; and remove from us the stroke of death, for thou art merciful: for such is thy divine attribute, to shew mercy gratuitously throughout every generation. Have compassion on thy people, O Lord! and shield us from thy wrath; and remove from us the afflictive plagues, and every evil decree, for thou art the Guardian of Israel. Righteousness, O Lord! is thine! but unto us, confusion of face. Wherefore should we complain? for what can we say? What can we declare? or how shall we justify ourselves? Let us search and examine our ways, and return unto thee, for thy right hand is stretched out to receive the penitent. O Lord! save us now, we beseech thee. O Lord! prosper us now, we beseech thee. O Lord! we beseech thee, answer us when we call. Unto thee, O Lord! we look: in thee, O Lord, we confide. O be not silent; afflict us not, for the heathens say, their hope is lost; but unto thee alone shall every knee bend, and those of high stature bow down.

הפותח O thou, who art ready to receive penitent sinners and transgressors, forget us not for ever; for our increasing troubles disturb our souls. Arise, and save us, for we trust in thee. Our Father, and our King! although we be destitute of righteousness and good works, yet remember unto us the covenant made with our ancestors, and our testimony which we bear daily, that thou, O Lord! art a UNITY. O have respect to our afflictions; for the troubles of our heart, and our pains are abundant. Have compassion on us, O Lord! in the land of our captivity, and pour not

אֵין כָּמְוֹךָ חַנּוּן וְרַחוּם יְיָ אֱלֹהֵינוּ אֵין כָּמְוֹךָ אֵל אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ הָרַבִּים מֵרַעַשׁ וּמֵרֹגֶז הַצִּילֵנוּ׃ זְכוֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אַל־תֵּפֶן אֶל־קָשְׁיֵנוּ וְאֶל־רִשְׁעֵנוּ וְאֶל־חַטָּאתֵנוּ׃ שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ׃ וְהָסֵר מִמֶּנּוּ מַכַּת הַמָּוֶת כִּי רַחוּם אָתָּה כִּי כֵן דַּרְכֶּךָ עֹשֶׂה חֶסֶד חִנָּם בְּכָל־דּוֹר וָדוֹר׃ חוּסָה יְיָ עַל־עַמֶּךָ וְהַצִּילֵנוּ מִזַּעְמֶךָ וְהָסֵר מִמֶּנּוּ מַכַּת הַמַּגֵּפָה וּגְזֵרָה קָשָׁה כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל׃ לְךָ יְיָ הַצְּדָקָה וְלָנוּ בֹּשֶׁת הַפָּנִים׃ מַה־נִּתְאוֹנֵן מַה־נֹּאמַר מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק׃ נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה אֵלֶיךָ כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים׃ אָנָּא יְיָ הוֹשִׁיעָה נָּא אָנָּא יְיָ הַצְלִיחָה נָא׃ אָנָּא יְיָ עֲנֵנוּ בְיוֹם קָרְאֵנוּ׃ לְךָ יְיָ חִכִּינוּ לְךָ יְיָ קִוִּינוּ לְךָ יְיָ נְיַחֵל אַל־תֶּחֱשֶׁה וּתְעַנֵּנוּ כִּי נָאֲמוּ גוֹיִם אָבְדָה תִקְוָתָם כָּל־בֶּרֶךְ וְכָל־קוֹמָה לְךָ לְבַד תִּשְׁתַּחֲוֶה׃

הַפּוֹתֵחַ יָד בִּתְשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים נִבְהֲלָה נַפְשֵׁנוּ מֵרוֹב עִצְבוֹנֵנוּ אַל־תִּשְׁכָּחֵנוּ נֶצַח קוּמָה וְהוֹשִׁיעֵנוּ כִּי חָסִינוּ בָךְ׃ אָבִינוּ מַלְכֵּנוּ אִם אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים זְכָר־לָנוּ אֶת־בְּרִית אֲבוֹתֵינוּ וְעֵדוּתֵנוּ בְּכָל־יוֹם יְיָ אֶחָד׃ הַבִּיטָה בְעָנְיֵנוּ כִּי רַבּוּ מַכְאוֹבֵינוּ וְצָרוֹת לְבָבֵנוּ׃ חוּסָה יְיָ עָלֵינוּ בְּאֶרֶץ שִׁבְיֵנוּ

who workest wonders continually, act by us according to thy tender mercy. O thou who art gracious and merciful, have respect to us, and answer us in time of trouble! for unto thee, O Lord! belongeth salvation. Our Father, and our King! who art our shield, we beseech thee, not to do unto us according to our evil doings. O Lord! remember thy mercy and tender kindness, and save us according to thine abundant goodness; and have compassion on us, for we acknowledge no other God besides thee. O Lord, our God! our Creator! forsake us not; neither be thou far from us; for our soul is oppressed. O deliver us from the sword, captivity, pestilence, plague, and all manner of trouble and sorrow, for we hope in thee; put us not therefore to shame, O Lord, our God! but cause thy countenance to shine on us: and remember unto us the covenant of our ancestors, and save us for thy name's sake. O behold our afflictions, and hear the voice of our prayers, for thou hearest the prayer of every mouth.

אל רחום וחנון O most merciful and gracious God, have compassion on us, and on all thy works; for there is none like unto thee! O Lord, our God! Our Father, King, Creator, and Redeemer, we beseech thee now to pardon our transgressions. Thou art the living, and ever-existing God, mighty in power, gracious and beneficent to all thy works: for thou art the Lord our God. O God! who art long-suffering, and full of compassion, deal by us according to thine abundant mercy, and save us for thy name's sake. Hear our prayers, O our King! and deliver us from all trouble and sorrow. Thou art our Father, and our King, and we are called by thy name; deal therefore kindly by us for thy name's sake. O desert us not, nor forsake us, O our Father, neither cast us off, O our Creator, nor forget us, O our Former; for thou, O God! art a most gracious and merciful King!

עֹשֵׂה נִפְלָאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ כְּחַסְדְּךָ חַנּוּן וְרַחוּם הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה כִּי לְךָ יְיָ הַיְשׁוּעָה: אָבִינוּ מַלְכֵּנוּ מַחְסֵנוּ אַל־תַּעַשׂ עִמָּנוּ כְּרֹעַ מַעֲלָלֵינוּ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ וּכְרוֹב טוּבְךָ הוֹשִׁיעֵנוּ וַחֲמָל־נָא עָלֵינוּ כִּי אֵין לָנוּ אֱלוֹהַּ אַחֵר מִבַּלְעָדֶיךָ: צוּרֵנוּ אַל־תַּעַזְבֵנוּ יְיָ אֱלֹהֵינוּ אַל־תִּרְחַק מִמֶּנּוּ: כִּי נַפְשֵׁנוּ קְצָרָה מֵחֶרֶב וּמִשְּׁבִי וּמִדֶּבֶר וּמִמַּגֵּפָה וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ כִּי לְךָ קִוִּינוּ וְאַל־תַּכְלִימֵנוּ יְיָ אֱלֹהֵינוּ וְהָאֵר פָּנֶיךָ בָּנוּ: וּזְכָר־לָנוּ אֶת־בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ רְאֵה בְצָרוֹתֵינוּ וּשְׁמַע קוֹל תְּפִלָּתֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה:

אֵל רַחוּם וְחַנּוּן רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֶׂיךָ כִּי אֵין כָּמוֹךָ יְיָ אֱלֹהֵינוּ אָנָּא שָׂא נָא פְשָׁעֵינוּ אָבִינוּ מַלְכֵּנוּ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ אֵל חַי וְקַיָּם הַחֲסִין בַּכֹּחַ חָסִיד וָטוֹב עַל כָּל־מַעֲשֶׂיךָ כִּי אַתָּה הוּא יְיָ אֱלֹהֵינוּ: אֵל אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים עֲשֵׂה עִמָּנוּ כְּרוֹב רַחֲמֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ וּמִיַּד אוֹיְבֵנוּ הַצִּילֵנוּ שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ: אָבִינוּ מַלְכֵּנוּ אַתָּה וְשִׁמְךָ עָלֵינוּ נִקְרָא אַל־תַּנִּחֵנוּ: אַל־תַּעַזְבֵנוּ אָבִינוּ וְאַל־תִּטְּשֵׁנוּ בּוֹרְאֵנוּ וְאַל־תִּשְׁכָּחֵנוּ יוֹצְרֵנוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

art a merciful Father, shew us a good token, and gather our dispersions from the four corners of the earth. Then shall all nations know and acknowledge, that thou, O Lord! art our God. And now, O Lord! thou art our Father, and we are but as clay, yet hast thou formed us, and we are all the work of thy hand. O save us, for thy name's sake, our Creator, for thou art our King and Redeemer! O Lord! have compassion on thy people, and deliver not thine heritage to reproach, suffering the nations to rule over them; for wherefore should they say among the people, where is their God? We know we have sinned, and there is none to intercede for us; but thy great name, we hope, will support us in time of trouble. We know we are destitute of good works, act therefore charitably by us, for thy name's sake. As a father hath compassion on his children, so have thou compassion on us, O Lord, and save us, for thy name's sake. O have pity on thy people, and be merciful to thine heritage: spare us, we beseech thee, according to thine abundant mercy. O be gracious unto us and answer us; for righteousness is thine, O Lord! thou performest wonders at all times.

הבט נא We beseech thee to look kindly, and compassionate thy people speedily for thy name's sake; and through thine abundant mercy, O Lord, our God! be merciful to spare, and save the sheep of thy pasture: and suffer not thine anger to prevail against us; for our eyes look in suspense towards thee. O save us, for thy name's sake. Have mercy on us, for the sake of thy covenant. Look down upon us, and answer us in time of trouble; for salvation is thine, O Lord! and our hope is in thee. Thou art the God of forgiveness. O pardon us, we beseech thee, for thou, O God! art good, and ready to forgive: and thou, O God! art a merciful gracious and merciful King.

אנא מלך O most merciful and gracious King! we beseech thee to remember, and have respect to the covenant made between the parts, and let the binding of the holy child [Isaac] be continually seen before thee, for the sake of Israel. Our Father, and our King! O be gracious unto us, and answer us, for we are called by thy great name. O thou

אָבִינוּ הָאָב הָרַחֲמָן הַרְאֵנוּ אוֹת לְטוֹבָה וְקַבֵּץ נְפוּצוֹתֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ יַכִּירוּ וְיֵדְעוּ כָּל הַגּוֹיִם כִּי אַתָּה יְיָ אֱלֹהֵינוּ׃ וְעַתָּה יְיָ אָבִינוּ אָתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יוֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ׃ הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ׃ חוּסָה יְיָ עַל־עַמֶּךָ וְאַל־תִּתֵּן נַחֲלָתְךָ לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם לָמָּה יֹאמְרוּ בָעַמִּים אַיֵּה אֱלֹהֵיהֶם׃ יָדַעְנוּ כִּי חָטָאנוּ וְאֵין מִי יַעֲמוֹד בַּעֲדֵנוּ שִׁמְךָ הַגָּדוֹל יַעֲמָד־לָנוּ בְּעֵת צָרָה׃ יָדַעְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ׃ כְּרַחֵם אָב עַל־בָּנִים כֵּן תְּרַחֵם יְיָ עָלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ חֲמוֹל עַל־עַמֶּךָ רַחֵם עַל נַחֲלָתֶךָ חוּסָה־נָּא כְּרוֹב רַחֲמֶיךָ חָנֵּנוּ וַעֲנֵנוּ כִּי לְךָ יְיָ הַצְּדָקָה עֹשֵׂה נִפְלָאוֹת בְּכָל־עֵת׃

הַבֶּט־נָא רַחֵם־נָא עַל עַמְּךָ מְהֵרָה לְמַעַן שְׁמֶךָ בְּרַחֲמֶיךָ הָרַבִּים יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם וְהוֹשִׁיעָה צֹאן מַרְעִיתֶךָ וְאַל־יִמְשָׁל־בָּנוּ קֶצֶף כִּי לְךָ עֵינֵינוּ תְלוּיוֹת הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ רַחֵם עָלֵינוּ לְמַעַן בְּרִיתֶךָ הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה כִּי־לְךָ יְיָ הַיְשׁוּעָה בְּךָ תוֹחַלְתֵּנוּ אֱלוֹהַּ סְלִיחוֹת אָנָּא סְלַח־נָא אֵל טוֹב וְסַלָּח כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה׃

אָנָּא מֶלֶךְ חַנּוּן וְרַחוּם זְכוֹר וְהַבֵּט לִבְרִית בֵּין הַבְּתָרִים וְתֵרָאֶה לְפָנֶיךָ עֲקֵדַת יָחִיד לְמַעַן יִשְׂרָאֵל׃ אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי שִׁמְךָ הַגָּדוֹל נִקְרָא עָלֵינוּ

deal not with us according to our sins, nor reward us according to our iniquities. Although our iniquities testify against us, O Lord! yet grant our request for thy name's sake. O Lord remember thy mercy and benevolence; for they are everlasting. The Lord will answer us in the day of trouble; the name of the God of Jacob shall be our refuge. Save us, O Lord! the heavenly King shall answer us on the day when we call. Our Father, and our King! be gracious unto us, and regard us, for we are destitute of good works; act therefore charitably by us, for thy name's sake. O Lord our God! hear the voice of our supplications, remember the covenant with our ancestors, and help us, for thy name's sake. O Lord our God! who hast brought forth thy people out of the land of Egypt with a mighty hand, and didst acquire a glorious name; we acknowledge that we have sinned, we have done wickedly. O Lord! according to all thy righteousness, we beseech thee, to let thine anger and thy wrath be turned away from Jerusalem, thy city, and thy holy mountain: for on account of our sins, and the iniquities of our ancestors, Jerusalem, and thy people are become a reproach to all who surround us. Now, therefore, O our God! hear the prayer of thy servant, and his supplication, and cause thy countenance to shine upon thy sanctuary, which is desolate, for thy sake, O Lord!

הטה אלהי O my God! incline thine ear, and hear; open thine eyes and behold our desolations, and the desolation of the city which is called by thy name; for we do not presume to present our supplications before thee for our righteousness, but for thy great mercy. O Lord! hear; O Lord! forgive: O Lord! be graciously attentive and grant our request; delay not, for thine own sake, O my God! for thy city and thy people are called by thy name. Our Father, who

כְחֲטָאֵינוּ תַּעֲשֶׂה־לָּנוּ וְלֹא כַעֲוֹנוֹתֵינוּ תִּגְמוֹל עָלֵינוּ: אִם־עֲוֹנֵינוּ עָנוּ בָנוּ יְיָ עֲשֵׂה לְמַעַן שְׁמֶךָ: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה יְשַׂגְּבֵנוּ שֵׁם ׀ אֱלֹהֵי יַעֲקֹב: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ: אֲדוֹנֵנוּ אֱלֹהֵינוּ שְׁמַע קוֹל תַּחֲנוּנֵינוּ וּזְכָר־לָנוּ אֶת־בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: וְעַתָּה ׀ אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיָד חֲזָקָה וַתַּעַשׂ־לְךָ שֵׁם כַּיּוֹם הַזֶּה חָטָאנוּ רָשָׁעְנוּ: אֲדֹנָי כְּכָל־צִדְקוֹתֶיךָ יָשָׁב־נָא אַפְּךָ וַחֲמָתְךָ מֵעִירְךָ יְרוּשָׁלַיִם הַר־קָדְשֶׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַיִם וְעַמְּךָ לְחֶרְפָּה לְכָל־סְבִיבוֹתֵינוּ: וְעַתָּה ׀ שְׁמַע אֱלֹהֵינוּ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי:

הַטֵּה אֱלֹהַי ׀ אָזְנְךָ וּשְׁמָע פְּקַח עֵינֶיךָ וּרְאֵה שֹׁמְמֹתֵינוּ וְהָעִיר אֲשֶׁר נִקְרָא שִׁמְךָ עָלֶיהָ כִּי ׀ לֹא עַל־צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים: אֲדֹנָי ׀ שְׁמָעָה אֲדֹנָי ׀ סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ:

On Mondays and Thursdays the following is added, but on all the other days of the week commence "And David said."

On the following days they are omitted :—The first day of every month; the two days of Purim; during the feast of Dedication; on the fast of the Ninth of Ab; and on the Fifteenth day of the month Ab; and n the fifteenth day of the month Shebat; the whole of the month Nissan; the thirty-third day of the counting of the omer; from the beginning of Sivan till the day after the feast of Weeks; from the day of Atonement until after the feast of Tabernacles. The Propitiatory Prayers are also omitted on the previous afternoon of the above occasions.

On the following occasions they are omitted only in the morning, the day before the New Year; on the day before the day of atonement; in the house of a mourner; in the house of a Bridegroom on the day of his marriage; and when a Circumcision is celebrated.

והוא רחום He, the Most Merciful! forgiveth iniquity, and destroyeth not; he frequently turneth his anger away, and awakeneth not all his wrath. O Lord! withhold not thy mercies from us; let thy benignity and truth preserve us continually. Save us, O Lord, our God! and gather us from among the nations, that we may give thanks unto thy holy name, and glory in thy praise. If thou wilt mark our iniquities, O Lord! who will be able to exist? But forgiveness is with thee, that thou mayest be revered. O

On Mondays and Thursdays the following וְהוּא רַחוּם is added, on all the other days of the week commence (תְּחִנָּה) וַיֹּאמֶר דָּוִד.

On the following days תְּחִנָּה and וְהוּא רַחוּם are omitted:— The beginning of every month, called רֹאשׁ חֹדֶשׁ; the two days of פּוּרִים גָּדוֹל; and when a Leap Year, the 14th and 15th days of the first Adar, known by the name of פּוּרִים קָטָן; during the festival of חֲנֻכָּה; on the fast day of תִּשְׁעָה בְּאָב; n חֲמִשָּׁה עָשָׂר, or the fifteenth day of the month Ab; and on חֲמִשָּׁה עָשָׂר, or the 15th day of the month שְׁבָט; the whole of the month נִיסָן; (ל ג בָּעוֹמֶר), or the thirty-third day of the עוֹמֶר; from רֹאשׁ חֹדֶשׁ סִיוָן till the day after the holiday of שָׁבוּעוֹת; from יוֹם כִּפּוּר until after the festival of סֻכּוֹת. תְּחִנָּה is also omitted on the previous afternoon of the above occasions.

On the following occasions they are omitted only in the morning, the day before רֹאשׁ הַשָּׁנָה; on the day before יוֹם כִּפּוּר; in the house of an אָבֵל or mourner; in the house of a חָתָן on the day of his marriage; and when a בְּרִית מִילָה is celebrated.

וְהוּא רַחוּם | יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנוּ: הוֹשִׁיעֵנוּ | יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ אֲדֹנָי מִי יַעֲמֹד: כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא: לֹא

Our Father, *and* our King, accept our prayers with favour and mercy.

Our Father, *and* our King, open the gates of heaven to our prayers.

Our Father, *and* our King, dismiss us not empty from thy presence.

Our Father, *and* our King, O remember that we are *but* dust.

Our Father, *and* our King, may this be the hour of mercy, and a favourable time in thy presence.

Our Father, *and* our King, have pity on us, our children, and infants.

Our Father, *and* our King, grant *our request* for the sake of those who were slain for thy holy name.

Our Father, *and* our King, grant *it* for the sake of those who were slaughtered for the sake of thy UNITY.

Our Father, *and* our King, grant *it* for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, *and* our King, avenge in our sight the blood of thy servants which hath been spilt.

Our Father, *and* our King, O grant *our request* for thy sake, if not for our sake.

Our Father, *and* our King, grant *it* for thy sake, and save us.

Our Father, *and* our King, grant *it* for the sake of thine abundant mercy.

Our Father, *and* our King, grant *it* for the sake of thy great, mighty, and tremendous name, by which we are called.

Our Father, *and* our King, be gracious unto us, and answer us; though we have no *merit*, deal charitably and mercifully with us, and save us.

אָבִינוּ מַלְכֵּנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

אָבִינוּ מַלְכֵּנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לִתְפִלָּתֵנוּ:

אָבִינוּ מַלְכֵּנוּ נָא אַל־תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ זְכוֹר כִּי עָפָר אֲנָחְנוּ:

אָבִינוּ מַלְכֵּנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ:

אָבִינוּ מַלְכֵּנוּ נְקוֹם לְעֵינֵינוּ נִקְמַת דַּם־עֲבָדֶיךָ הַשָּׁפוּךְ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ אִם־לֹא־לְמַעֲנֵנוּ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Our Father, *and* our King, pardon and forgive our iniquities.

Our Father, *and* our King, blot out and remove our transgressions and our sins from before thine eyes.

Our Father, *and* our King, erase through thine abundant mercy all record of our sins.

Our Father, *and* our King, cause us to return into thy presence with a thorough repentance.

Our Father, *and* our King, restore *to* perfect health the sick of thy people.

Our Father, *and* our King, O rend the decree of our evil sentence.

Our Father, *and* our King, remember us with a good memorial before thee.

Our Father, *and* our King, O write* us in the book of happy life.

Our Father, *and* our King, O write* us in the book of redemption and salvation.

Our Father, *and* our King, O write* us in the book of good maintenance and sustenance.

Our Father, *and* our King, O write* us in the book of merit.

Our Father, *and* our King, O write* us in the book of pardon and forgiveness.

Our Father, *and* our King, speedily cause salvation to spring forth for us.

Our Father, *and* our King, exalt the horn of thy people Israel.

Our Father, *and* our King, exalt the horn of thine anointed.

Our Father, *and* our King, fill our hands with thy blessings.

Our Father, *and* our King, fill our storehouses with plenty.

Our Father, *and* our King, hear our voice, spare and compassionate us.

* In the Concluding Service of the Day of Atonement "seal us," &c., is said, instead of "write us."

אָבִינוּ מַלְכֵּנוּ סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ:

אָבִינוּ מַלְכֵּנוּ מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

אָבִינוּ מַלְכֵּנוּ מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל־שִׁטְרֵי חוֹבוֹתֵינוּ:

אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵּנוּ קְרַע רֹעַ גְּזַר דִּינֵנוּ:

אָבִינוּ מַלְכֵּנוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:

אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ:

אָבִינוּ מַלְכֵּנוּ מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ:

אָבִינוּ מַלְכֵּנוּ מַלֵּא אֲסָמֵינוּ שָׂבָע:

אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

In the Concluding Service (נְעִילָה) of יוֹם כִּפּוּר, חָתְמֵנוּ is said instead of כָּתְבֵנוּ.

of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days and in former years. And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

On Roth Hodesh, Hanucah, and during the Intermediate Days, say Hallel, page 286, immediately after the Ameedah.

During the Ten Penitential Days say "Our Father, our King."

אבינו מלכינו Our Father, and our King! we have sinned before thee.

Our Father, and our King! we have no Sovereign but thee.

Our Father, and our King! be benevolent unto us for the sake of thy name.

Our Father, and our King! renew unto us a prosperous year.

Our Father, and our King! abolish all injuries and evil decrees which concern us.

Our Father, *and* our King, annul the devices of those who hate us.

Our Father, *and* our King, frustrate the counsel of our enemies.

Our Father, *and* our King, extirpate every oppressor and adversary from us.

Our Father, *an d* our King, stop the mouths of our adversaries, and those who accuse us.

Our Father, *and* our King, eradicate the pestilence, sword, famine, captivity, destruction, (and the *plague*,) from the children of thy covenant.

Our Father, *and* our King, withhold the plague from thy heritage.

לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃ עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃ וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃

On רֹאשׁ חֹדֶשׁ, חֲנֻכָּה, and חוֹל הַמּוֹעֵד say הַלֵּל, (page 286) immediately after the Ameedah.

During the Ten Penitential Days say אָבִינוּ מַלְכֵּנוּ

אָבִינוּ מַלְכֵּנוּ חָטָאנוּ לְפָנֶיךָ׃

אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה׃

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ׃

אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה׃

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת׃

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ׃

אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ׃

אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ׃

אָבִינוּ מַלְכֵּנוּ סְתוֹם פִּיּוֹת מַשְׂטִינֵנוּ וּמְקַטְרִיגֵנוּ׃

אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וּמַגֵּפָה מִבְּנֵי בְרִיתֶךָ׃

אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ׃

shine upon thee, and be gracious unto thee. [*Cong.* Grant it for the piety of Isaac.] The Lord turn his countenance towards thee, and give thee peace. [*Cong* O grant it for the piety of Jacob, and give peace unto Israel, O thou who art mighty in the highest heavens, and dwellest in power. Thou art peace, and thy name is peace; mayest thou be pleased to grant peace unto us, and unto all thy people, the house of Israel, with life, blessing, and the preservation of peace.]

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.

בספר חיים In the book of life, blessing, peace, and honest sustenance, may we, all thy people, the house of Israel, be remembered, and written before thee, to a happy life, and peace. Blessed art thou, O Lord! who maketh peace.

ברוך Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thy holiness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations,

Reader יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: *Cong.* יְהִי רָצוֹן בִּזְכוּת יִצְחָק: *Reader* יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם: *Cong.* כֵּן יְהִי רָצוֹן בִּזְכוּת יַעֲקֹב שָׁלוֹם עַל יִשְׂרָאֵל: אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

During the Ten Days of Penance add בספר.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם· בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם· עֲשֵׂה לְמַעַן שְׁמֶךָ· עֲשֵׂה לְמַעַן יְמִינֶךָ· עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ· עֲשֵׂה לְמַעַן תּוֹרָתֶךָ· לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן

על הנסים We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst bestow upon our ancestors, in former times, in this season.

בימי In the days of מרדכי and אסתר the wicked Haman rose up in שושן the capital; he sought to slay, destroy, and extirpate all the Jews, young and old, women and sucking children in one day, on the thirteenth day of the twelfth month, called אדר and to take their spoil for a prey; but thou through thine abundant mercy, didst frustrate his counsel, destroy his designs, and cause them to recoil with redoubled force upon his own head, so that he and his sons were hanged on a tree.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכתוב And *vouchsafe* to inscribe all the children of thy covenant for a happy life.

וכל החיים And all the living shall for ever give thanks unto thee, and in truth praise thy name, O God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

When the Ameedah is repeated by the Reader, the following is said:—

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, on thy sanctified people, saying, the Lord bless and preserve thee. [*Cong.* Grant it for the piety of Abraham.] The Lord let his countenance

On פורים *Say:—*

עַל־הַנִּסִּים וְעַל־הַפֻּרְקָן וְעַל־הַגְּבוּרוֹת וְעַל־הַתְּשׁוּעוֹת · וְעַל־הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה׃

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בִּשְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז׃ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתּוֹ וַהֲשֵׁבוֹתָ גְּמוּלוֹ בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

During the Ten Days of Pennance add וכתוב.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

When the שְׁמוֹנֶה עֶשְׂרֵה is repeated by the חזן the following is said:

Reader. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר׃ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ *Cong.* יְהִי רָצוֹן בִּזְכוּת אַבְרָהָם׃

thy praise, for our life, which is delivered into thine hand; and for our souls which are, ever deposited with thee; and for thy miracles, which we daily experience; and for thy wonders, and thy kindness, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

על הנסים We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst bestow upon our ancestors, in former times, in this season.

בימי In the days of מתתיהו, sons of יוחנן, the high priest, and חשמנאי, and his sons, the tyrannical government of Greece rose up against thy people Israel, to make them forget thy law, and pass by the statutes of thy will; but thou, in thine abundant mercy, didst rise up in their behalf; in the time of their trouble, didst thou contend for them. Thou didst judge their cause, and didst avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the impure into the hands of the undefiled; the wicked into the hands of the righteous; and the proud into the hands of the contemplators of thy law. By this didst thou make thyself a great and holy name in thy world; and didst work a great salvation and redemption for thy people Israel on that day: afterwards thy children entered into the oracle of thy house, prepared thy temple, and purified thy holy place, and didst light lamps in the court of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving, to thy great name.

תְּהִלָּתֶךָ · עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

On חנכה *Say:—*

עַל־הַנִּסִּים וְעַל־הַפֻּרְקָן וְעַל־הַגְּבוּרוֹת וְעַל־הַתְּשׁוּעוֹת · וְעַל־הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בִּזְּמַן הַזֶּה׃

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת־רִיבָם דַּנְתָּ אֶת־דִּינָם נָקַמְתָּ אֶת־נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וּטְמֵאִים בְּיַד טְהוֹרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל׃

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house! so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say,* on this day of the feast of unleavened bread. *On the feast of Tabernacles, say,* on this day of the feast of Tabernacles.] O Lord! our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare

מודים We adore thee, for thou art the Eternal! thou art our God, and our ancestors God! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On רֹאשׁ חֹדֶשׁ *or the first day of every Month, also* חוֹל הַמּוֹעֵד *or the intermediate days of the Holydays of* פֶּסַח *and* סֻכּוֹת *say* אֱלֹהֵינוּ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ · וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ · לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On רֹאשׁ חֹדֶשׁ *say* רֹאשׁ הַחֹדֶשׁ הַזֶּה

On פֶּסַח *say* חַג הַמַּצּוֹת הַזֶּה

On סֻכּוֹת *say* חַג הַסֻּכּוֹת הַזֶּה

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה ׃ וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים · חוּס וְחָנֵּנוּ · וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ · כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה׃

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ · אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לְּךָ וּנְסַפֵּר

The Congregation say this while the Reader says מודים *the other.*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל

prayer of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest to prayer.

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unto thee answer us, as it is written, and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, for thou, O Lord, answerest in time of trouble, thou relievest and protectest in all times of trouble and need. Blessed art thou, O Lord! who answerest in time of trouble. For thou art, &c.

In the repetition of the Ameedah on fast days, when the Reader says "Hear us," before "Heal us," he concludes with the following blessing:—

ברוך Blessed art thou, O Lord, who answerest in time of trouble.

* It is customary with some persons to introduce here the following prayer:—

אנא יי O Eternal! I have sinned, committed iniquity, and transgressions before thee since the day I have been on the earth even to this day, and especially in the commission of the sin (here to be specified). I pray thee, O Lord, to deal with me according to thy great name, and pardon me the iniquities, sins, and transgressions I have committed from my youth until this day. O supply in thy mercy all omissions of the past, and record not against me my failing to uphold the sanctity of thy great name.

A PRAYER FOR DAILY SUSTENANCE.

אתה הוא Thou art the Eternal God, who dost feed, support, and nourish all productions, even from the horns of the unicorn to the lowest of the animal creation. Do thou mercifully guide me to the gaining of my daily livelihood, and grant me, in common with all the members of my household, my necessary sustenance, even before the need thereof is pressing. Suffer that I earn it in comfort and not in pain, in a mode lawful and unobjectionable; that it may tend to life and peace, and may be accompanied with the grace of thy high providence. O may I always be able to accomplish thy gracious will, study thy law, and perform thy behests. Render me not dependent upon the gifts of human creatures, but allot to me the portion expressed in thy holy writ, "Opening thy hand, and satisfying the rational desire of all living." For thou, &c.

* כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים ׃ בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה ׃

וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֱנֶה · עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע ׃ כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה · פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה ׃ כִּי אַתָּה וכו׳

In the repetition of the Ameedah on fast days, when the Reader says עֲנֵנוּ before רְפָאֵנוּ he concludes with the following blessing:—

בָּרוּךְ אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה ׃

* It is customary with some persons to introduce here the following prayer:—

אָנָּא יְיָ חָטָאתִי עָוִיתִי וּפָשַׁעְתִּי לְפָנֶיךָ מִיּוֹם הֱיוֹתִי עַל הָאֲדָמָה עַד הַיּוֹם הַזֶּה (וּבִפְרַט בְּחֵטְא ···) אָנָּא יְיָ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל וּתְכַפֵּר לִי עֲוֹנִי וַחֲטָאַי וּפְשָׁעַי שֶׁחָטָאתִי וְשֶׁעָוִיתִי וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ מִנְּעוּרַי עַד הַיּוֹם הַזֶּה וּתְמַלֵּא כָּל הַשֵּׁמוֹת שֶׁפָּגַמְתִּי בְּשִׁמְךָ הַגָּדוֹל ׃ כִּי אַתָּה וכו׳

תפלה על הפרנסה

אַתָּה הוּא יְיָ הָאֱלֹהִים הַזָּן וּמְפַרְנֵס וּמְכַלְכֵּל מִקַּרְנֵי רְאֵמִים עַד בֵּיצֵי כִנִּים הַטְרִיפֵנִי לֶחֶם חֻקִּי וְהַמְצֵא לִי וּלְכָל בְּנֵי בֵיתִי מְזוֹנוֹתַי קוֹדֶם שֶׁאֶצְטָרֵךְ לָהֶם בְּנַחַת וְלֹא בְצַעַר בְּהֶתֵּר וְלֹא בְאִסּוּר לְחַיִּים וּלְשָׁלוֹם מִשֶּׁפַע בְּרָכָה וְהַצְלָחָה מִשֶּׁפַע בְּרָכָה עֶלְיוֹנָה כְּדֵי שֶׁאוּכַל לַעֲשׂוֹת רְצוֹנְךָ וְלַעֲסוֹק בְּתוֹרָתֶךָ וּלְקַיֵּם מִצְוֹתֶיךָ וְאַל תַּצְרִיכֵנִי לִידֵי מַתְּנַת בָּשָׂר וָדָם וִיקֻיַּם בִּי מִקְרָא שֶׁכָּתוּב פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן ׃ כִּי אַתָּה וכו׳

על הצדיקים O Lord, our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel, the remnant of their scribes, the virtuous strangers, as also towards us; and bestow a good reward unto all those who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just.

ולירושלים O be mercifully pleased to return to Jerusalem, thy city: and dwell therein as thou hast promised. O rebuild it shortly, even in our days a structure of everlasting fame, and speedily establish the throne of David thereon.

את צמח דוד O cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causest the horn of salvation to bud.

שמע קולנו Hear our voice, O Lord, our God! O have compassion and mercy upon us, and accept our prayers with mercy and favour; for thou art Omniscient! Thou hearkenest to prayers and supplication; and from thy presence, O our king! dismiss us not empty;* for thou hearest the

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* On Fast Days add the following;—

עננו Answer us, O Lord! answer us on the day of our fasting, in which we afflict ourselves, for we are in great trouble; give no heed to our wickedness, and conceal not thy presence from us, hide not thyself from our supplication, we beseech thee; be near to our prayer, we beseech thee; and let thy mercifulness comfort us. Before we call

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נֵבוֹשׁ כִּי־בְךָ בָּטָחְנוּ ׃ בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים ׃

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין ׃ בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם ׃

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם ׃ בָּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה ׃

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה ׃ וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ ׃*

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* On Fast days add the following:

עֲנֵנוּ יְיָ עֲנֵנוּ ׃ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ ׃ כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ ׃ אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ ׃ וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ ׃ וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ ׃ הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ ׃ יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ ׃ טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ ׃ כַּדָּבָר שֶׁנֶּאֱמַר

ברך עלינו O Lord, our God! bless this year for us, as also every species of fruit for our benefit; and bestow* a blessing on the face of the earth. O satisfy us with thy goodness, and bless our year as other good and fruitful years. Blessed art thou, O Lord! who blesseth the years.

תקע בשפר גדול O sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord! who gathereth together the outcasts of his people Israel.

השיבה שופטינו O restore our judges as aforetime, and our counsellors as at the beginning! remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King who loveth righteousness and justice.

During the ten days of Penance read "King of justice," instead of "The King who loveth righteousness and justice."

ולמלשינים O let the slanderers have no hope; all the wicked be annihilated speedily, and all the tyrants be cut off, hurled down, and reduced speedily; humble thou them quickly in our days. Blessed art thou, O Lord! who destroyest enemies, and humblest tyrants.

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* During the Winter Season (reckoned from about the 3rd or 4th of December until the first day of Passover,) "Bestow dew and rain for a blessing, is said instead of "bestow a blessing.

בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה וְתֵן* בְּרָכָה עַל פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת ׃ בָּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים ׃

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ ׃ בָּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל ׃

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדְּקֵנוּ בַּמִּשְׁפָּט ׃ בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט ׃

During the ten days of Penance read הַמֶּלֶךְ הַמִּשְׁפָּט instead of מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט ׃

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה וְכָל־עוֹשֵׂי רִשְׁעָה כְּרֶגַע יֹאבֵדוּ וְכֻלָּם מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ ׃ בָּרוּךְ אַתָּה יְיָ שׁוֹבֵר אֹיְבִים וּמַכְנִיעַ זֵדִים ׃

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* During the Winter Season (reckoned from about the 3rd or 4th of December until the first day of Passover,) וְתֵן טַל וּמָטָר לִבְרָכָה is said instead of וְתֵן בְּרָכָה.

אתה חונן Thou graciously endowest mankind with knowledge, and teachest reason unto mortal man. O may we be graciously endowed from thee, with knowledge, understanding, and discernment. Blessed art thou, O Lord! who graciously bestoweth knowledge.

השיבנו O our Father, we beseech thee, cause us to turn to the observance of thy law; and draw us near, O our King! unto thy service; cause us to return to thy presence, by a perfect repentance. Blessed art thou, O Lord! who delightest in penitence.

סלח לנו Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord! who art gracious, and ready to pardon.

ראה O look upon our afflictions, we beseech thee, and defend our cause; and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord! who redeemest Israel.

On fast days the reader here says "Answer us," see page 47.

רפאנו Heal us O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. O grant us a perfect cure for all our wounds;

The following Prayer is here introduced, when any one wishes to pray for another who is sick:

יהי רצון May it be acceptable before thee, O Lord, my God! and God of my fathers, to send from heaven a speedy recovery, both spiritually and bodily, unto the afflicted, (— son of —) among the other afflicted of Israel.

For thou art an omnipotent king! a merciful and faithful physician. Blessed art thou, Lord! who healeth the diseases of his people Israel.

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* On Fast Days (with the exception of the Ninth of Ab and the Fast of Gedaliah, the Propitiatory Prayers are here inserted in the Reader's repetition.

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה׃ חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל׃ בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדָּעַת׃

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃ בָּרוּךְ אַתָּה יְיָ הָרוֹצֶה בִּתְשׁוּבָה׃

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ* כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ׃

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ כִּי גוֹאֵל חָזָק אָתָּה׃ בָּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל׃

On fast days the Reader here says עֲנֵנוּ, see page 47.

רְפָאֵנוּ יְיָ וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה כִּי תְהִלָּתֵנוּ אָתָּה׃ וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ

The following Prayer is here introduced, when any one wishes to pray for another who is sick:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לְחוֹלֶה (פ״ב״פ) בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל׃

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל׃

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* On Fast Days (with the exception of תִּשְׁעָה בְּאָב and צוֹם גְּדַלְיָה) סְלִיחוֹת is here inserted in the Reader's repetition.

זכרנו לחיים Remember us unto life, O King! who delighteth in life; and write us in the book of life, for thy sake, O God of life! O King, thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. *(Who causest the wind to blow and the rain to descend.)* Who sustainest the living with beneficence, and with great mercy, quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to spring forth!

מי כמוך Who is like unto thee, O merciful Father; who in mercy rememberest his creatures to life? Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

נקדש *Read.* We will sanctify thy name in this world, as they (the angels) sanctify it in the high heavens: as it is written by the hand of thy prophet, and one of the angels called unto another, and said.—*Cong.* Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory.—*Read.* Alternately they utter, blessed!—*Cong.* Blessed is the glory of the Lord, from the place of his residence.—*Read.* And in thy holy word it is written, saying.—*Cong.* The Lord shall reign for ever, even thy God, O Zion, unto all generations. Hallelujah.

לדור Throughout all generations will we declare thy greatness, and for ever, and to all eternity, will we sanctify thine holiness; and thy praise, O our God! shall never depart from our mouth; for thou art an omnipotent King! great and holy. Blessed art thou, O Lord! holy God!

(During the ten days of Penance say, Holy King!)

אתה קדוש Thou art holy, and holy is thy name; and the saints praise thee daily. Selah. Blessed art thou, O Lord! holy God! (*During the ten days of Penance say*, Holy King!)

During the ten days of Penance say זכרנו

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ·

From מוסף שמיני עצרת *until the first day of* פסח *this is added.*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר· מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה·

During the ten days of Penance add מי כמוך·

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים·

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים· בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

When the Reader repeats the שמונה עשרה, *the following* קדושה *is added.*

Reader. נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל־יַד נְבִיאֶךָ וְקָרָא זֶה אֶל־זֶה וְאָמַר *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Reader. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ *Cong.* בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר·

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of penance say המלך הקדוש.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

During the ten days of Penance say המלך הקדוש *instead of* האל הקדוש

divide the Red Sea, thou didst drown the proud; but thy beloved people thou didst cause to pass through the sea, whilst the waters covered their enemies, so that not one of them escaped. For this, the beloved people praised and extolled their God; and the dearly beloved utterd psalms, songs, and praises; blessings and thanksgivings, unto thee, O King! the living and eternal God; who is high and exalted, great, mighty, and tremendous; he who casteth down the proud, and exalteth the humble; who delivereth prisoners, redeemeth the meek, and helpeth the poor; and who answereth his people, whenever they cry unto Him. Praises be to the most high God, their Redeemer; blessed, and ever blessed, be He! Moses, and the children of Israel, sang a song unto thee, with great joy, and they all said:

מי כמכה "Who is like unto thee, O Lord! among the mighty? Who is like thee, glorious in holiness, tremendous in praises, working miracles?"

שירה חדשה Those that were redeemed sang a new song unto thy great name upon the sea-shore, they all unanimously praised, and acknowledged thy kingly power and said "The Lord will reign for ever and ever."

צור ישראל O Rock of Israel, rise up to the assistance of Israel; and ransom as thou hast said, through thy prophets Judah and Israel, "Our Redeemer, the Lord of Hosts is his name, the Holy One of Israel." Blessed art thou, O Lord, who hast redeemed Israel.

אדני שפתי "O Lord! open thou my lips, and my mouth shall declare thy praise."

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and tremendous God! the most high God! who bestoweth gracious favours, possessor of all things; who rememberest the piety of the patriarchs, and wilt in love send a Redeemer to their children's children, for the sake of thy name.

בְּקַעְתָּ וְזֵדִים טִבַּעְתָּ וִידִידִים הֶעֱבַרְתָּ וַיְכַסּוּ מַיִם צָרֵיהֶם אֶחָד מֵהֶם לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם: רָם וְנִשָּׂא גָּדוֹל וְנוֹרָא מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים וְעוֹזֵר דַּלִּים וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו: תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבוֹרָךְ· מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל־שְׂפַת הַיָּם יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ· יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל: (גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל):

בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵּי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה·

אמת ויציב True and certain; firm and stable; right and faithful; lovely and dear; desirable and pleasant; reverent and excellent; regular and acceptable; good and beautiful, is this word unto us for ever and ever. It is true, that the everlasting God is our King; the Rock of Jacob, and the Shield of our salvation. He endureth from generation to generation; his name also abideth: his throne is established, and his kingdom and truth endure for ever. His words also are living and stable, faithful and desirable for ever, even unto all ages; as well those which he hath spoken concerning our fathers, as those concerning us, our children and our generations, and all the generations of the seed of Israel, thy servants. Both concerning the first and the last, it is a good word, and established unto all eternity; spoken in truth and faithfulness, and is a statute that shall not pass away. It is true, that thou art the Lord our God! and the God of our fathers; our King! and the King of our fathers; our Redeemer! and the Redeemer of our fathers; our Former! and the Rock of our salvation. Our Redeemer and Deliverer! this is thy name for everlasting; there is no God besides thee.

עזרת Thou, O Lord! hast been the help of our fathers from everlasting: a Shield and a Saviour unto their children after them, throughout all generations. Thy habitation is in the height of the universe, and thy judgments and righteousness extend unto the ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy law and thy word in his heart. True it is, that thou art the Lord of thy people, and a mighty King to plead their cause. True it is, that thou art the first, and that thou art the last, and besides thee we have neither king, redeemer, nor saviour. From Egypt didst thou redeem us, O Lord, our God; and didst deliver us from the house of bondage. All their first-born didst thou slay; but thy first-born didst thou redeem; thou didst

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר: וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת: וּדְבָרָיו חָיִים וְקַיָּמִים נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים· עַל־אֲבוֹתֵינוּ וְעָלֵינוּ עַל־בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ: עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד: אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבוֹר: אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מַלְכֵּנוּ מֶלֶךְ אֲבֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ· אֵין אֱלֹהִים זוּלָתֶךָ:

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר: בְּרוּם עוֹלָם מוֹשָׁבֶךָ וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ: אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ: אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ: כָּל־בְּכוֹרֵיהֶם הָרַגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ וְיַם־סוּף

goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets, between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth.

Numb. xv.

ויאמר And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God.

וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ׃

Numb. xv. וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי
בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃
וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃

אל מלך נאמן O God! the faithful King!

Deut. vi.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

ואהבת And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

Deut. xi

והיה אם שמע And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in its due season; the first rain, and the latter rain; that thou mayest gather in thy corn, thy wine, and thine oil: and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the

When Prayers are not said with the Congregation, add

אֵל מֶלֶךְ נֶאֱמָן ׃

Deut. vi. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Deut. xi. וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ

ברוך כבוד־יי ממקומו "Blessed be the glory of the Lord from his residence."

לאל ברוך To the blessed God all shall offer harmonious songs, To the King, the living, and ever-existing God, shall they utter Psalms, and cause praises to be heard; for he alone worketh mighty deeds, and maketh new things; he is the Lord of battles, who soweth righteousness, and causeth salvation to spring forth; the Creator of all remedies, tremendous in praises, and Lord of wonders; and who reneweth in his goodness, every day, continually, the works of the creation; as it is said, "To him who made great luminaries, for his mercy endureth for ever." O cause a new light to shine over Zion, and may we all be considered worthy to behold its light speedily. Blessed art thou, O Lord! the Former of the lights.

אהבה רבה With great love hast thou loved us, O Lord, our God! and with exceeding great compassion hast thou had pity on us. O our Father, and our King! for the sake of our fathers who trusted in thee, to whom thou didst teach the statutes of life, be even now gracious unto us, and teach us. O our Father! who art the merciful Father, continually shewing mercy, have mercy on us, and grant our hearts power to understand, to comprehend, to hear, to learn, to teach, to observe, to perform, and to fulfil all the words of the doctrine of thy law out of love to thee. O enlighten our eyes in thy law, and cause our heart to cleave to thy commandments; unite also our heart to love, and to fear thy name, that we may not be abashed for evermore; for in thy holy, great, and tremendous name have we put our trust; and let us rejoice and be glad in thy salvation. And bring us in peace from the four corners of the earth, and lead us securely to our land, for thou art the God who workest salvation; and thou hast made choice of us in preference to every people and language, and hast brought us near unto thy great name in truth, Selah; to give thanks unto thee, and to proclaim thy unity with love. Blessed art thou, O Lord! who hast chosen thy people Israel with love.

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ · לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ · כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת בַּעַל מִלְחָמוֹת זוֹרֵעַ צְדָקוֹת מַצְמִיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלָאוֹת הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ · בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חֻקֵּי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ וְלֹא־נֵבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת · לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

O Lord! thou art our strength, the rock of our fortress, the shield of our salvation, be thou our defence. The Blessed God is Omniscient; he hath made and established the radiance of the sun; he who is good hath formed that which is for the glory of his name, he hath encircled with luminaries the seat of his strength, chiefs of holy bands extolling the Almighty, continually declare the glory of God, and his holiness. Blessed be thou, O Lord our God! for all the praise-worthy works of thy hands, and for the bright luminaries which thou hast formed; they shall glorify thee for ever.

תתברך צורנו Blessed be thou, our Rock, King, and Redeemer! Creator of holy ones. Praised shall be thy name for ever, O our King! Creator of officiating angels, whose ministers are all established in the highest spheres, causing with reverence and unanimity their voices to be heard, proclaiming the dictates of the living God, and eternal Sovereign. They are all lovely, they are all pure, they are all mighty; and they all perform with fear and reverence the will of their Master. And they all open their mouths in holiness and purity; and with song and psalmody, they bless, praise, glorify, reverence, sanctify, and ascribe sovereign power.

את־שם האל Unto the name of God, the King, the great, the mighty, and tremendous One, who alone is holy. They also all willingly receive from each the yoke of the kingdom of heaven! and they give permission to one another to sanctify their Maker with a tranquil spirit, pure delivery, and sacred harmony; they all as one cry aloud, and proclaim with reverence :—

קדוש "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory."

והאופנים And the Ophanim, and holy creatures, with an impetuous motion, upraise themselves towards the seraphim; with them praising and saying :—

אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ · מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ · אֵל בָּרוּךְ גְּדוֹל דֵּעָה · הֵכִין וּפָעַל זָהֳרֵי חַמָּה · טוֹב יָצַר כָּבוֹד לִשְׁמוֹ · מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ · פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ · וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גִּבּוֹרִים וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה בְּשִׁירָה וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים:

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עוֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה · וְנוֹתְנִים רְשׁוּת זֶה לָזֶה · לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת־רוּחַ בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדֻשָּׁה כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

always and for ever. May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is He, far exceeding all blessings, hymns, praises, and beatitudes, that are repeated throughout the world; and say ye Amen.

During the time the Reader says "Bless ye," the Congregation say "Blessed," till "evermore."

ברכו READ. Bless ye the Lord, who is ever blessed.

Congregation respond.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

ברוך Blessed art thou, O Lord! our God! King of the universe, who formeth light and createth darkness, maketh peace, and createth all things.

יתברך Blessed, praised, glorified, extolled, and exalted shall be the holy name of the Supreme King of kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causest the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord, from henceforth, and for evermore.

המאיר לארץ Who with mercy enlighteneth the whole earth, and those who dwell therein: and in his goodness, every day constantly reneweth the work of the creation. How great are thy works, O Lord! in wisdom hast thou made them all; the earth is full of thy possessions. Thou art the only King, who is extolled, praised, glorified, and exalted, ever since the creation. Thou art the everlasting God! in the abundance of thy mercy have compassion on us.

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן׃

During the time the Reader says בָּרְכוּ the Congregation say יִתְבָּרַךְ till עוֹלָם.

Reader. בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation respond.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו · וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה׃ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים · וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה־בְרֵאשִׁית׃ מָה רַבּוּ מַעֲשֶׂיךָ יְיָ · כֻּלָּם בְּחָכְמָה עָשִׂיתָ · מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃ הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז · הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם · אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ ·

our fathers, appertain song and praise; hymn and psalm strength and dominion; victory, power, and greatness; adoration and glory; holiness and majesty; blessings and thanksgivings, henceforth and even unto everlasting. Blessed art thou, O Lord, God and King, great above all praises, the God of thanksgiving, the Lord of wonders, who findest delight in songs of psalmody, King, Almighty; who livest eternally.

The Reader here says the following Kaddish.

From "And now," to "of old," is said in an undertone.

ועתה "And now, I beseech thee, let the greatness of the power of the Lord be made manifest, as thou hast spoken, saying, O Lord, remember thy tender mercies, and thy loving-kindnesses; for they have been of old."

יתגדל "May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

יהא May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed

נֵאלֹהֵי אֲבוֹתֵֽינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עֹז
וּמֶמְשָׁלָה נֶֽצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶֽרֶת
קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם:
בָּרוּךְ אַתָּה יְיָ אֵל מֶֽלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת אֵל
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה
מֶֽלֶךְ אֵל חַי* הָעוֹלָמִים:

The Reader says the following קַדִּישׁ

From וְעַתָּה till הֵמָּה is said in an under tone.

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּֽרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶֽיךָ יְיָ וַחֲסָדֶֽיךָ כִּי מֵעוֹלָם הֵֽמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא·
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

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* In most editions this word is pointed חֵי with a צֵירֵי; but it is here rendered חַי with a פַּתַח, according to the opinion of the late Chief Rabbi, the Rev. Dr. Solomon Herschell, which opinion is fortified by the high authority of the learned Maimonides. Vide ספר המדע הלכות יסודי התורה פרק ב ט׳

amongst the mighty? Who is like thee, glorious in holiness, tremendous in praises, working miracles? Thou stretchedst out thy right hand, the earth swallowed them. In thy mercy hast thou led forth the people thou hast redeemed: with thy strength hast thou guided them unto thy holy habitation. The nations hear and tremble: sorrow seizes the inhabitants of Palestine. Then shall the dukes of Edom be troubled; trembling shall take hold of the mighty men of Moab: all the inhabitants of Canaan shall become faint-hearted. Fear and dread shall fall upon them; by the greatness of thy arm they shall be still as a stone; till thy people pass over, O Lord! till the people pass over, which thou hast purchased. Thou shalt bring them and plant them in the mount of thine inheritance; the place, O Lord! which thou hast made for thy residence; the sanctuary, O Lord! which thy hands have established. The Lord shall reign for ever and ever. "The Lord shall reign for ever and ever."

כי בא "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again upon them the waters of the sea; but the children of Israel went on dry ground through the midst of the sea."

כי ליי "For the kingdom is the Lord's, and he governeth the nations. And deliverers shall go up to mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's. And the Lord shall be King over all the earth; on that day the Lord alone shall be acknowledged, and his name shall also be one." And in thy law it is written thus: "Hear, O Israel! the Lord our God, the Lord is ONE."

On Sabbaths and Holydays commence here "The breath," page 177.

ישתבח Thy name shall be praised for ever, our King; thou great, holy, and sovereign God, in heaven and on earth! for unto thee, O Lord our God! and the God of

כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלּוֹת עֹשֵׂה־פֶלֶא׃ נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ׃ נָחִיתָ בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה קָדְשֶׁךָ׃ שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל אָחַז יֹשְׁבֵי פְּלָשֶׁת׃ אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן׃ תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ יְהוָֹה עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃ תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָֹה מִקְּדָשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃ יְהוָֹה יִמְלֹךְ לְעֹלָם וָעֶד׃ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃

כִּי בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְיָ עֲלֵיהֶם אֶת מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם׃

כִּי לַייָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם׃ וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַייָ הַמְּלוּכָה׃ וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃ וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

On Sabbaths and Holydays commence here נִשְׁמַת, page 177.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ כִּי לְךָ נָאֶה יְיָ אֱלֹהֵינוּ

proudly against them; and thou didst get thee a glorious name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea as on dry land, and their pursuers didst thou throw into the deep, as a stone into the mighty waters.

EXODUS XIV.

ויושע יהוה Thus the Lord saved Israel on that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the shore of the sea. And Israel saw that great work which the Lord had done upon the Egyptians: and the people feared the Lord, and believed in the Lord, and in Moses, his servant.

EXODUS XV.

אז ישיר־משה Then sang Moses, and the children of Israel, this song unto the Lord, and thus did they say:—I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare a habitation for him, my father's God, and I will exalt him. The Lord is the invincible warrior; the Lord is his name. The chariots and host of Pharaoh hath he cast into the sea; and his chosen captains are sunk in the Red Sea. The depths have covered them; they sunk down to the bottom as a stone. Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath crushed the enemy. And in the greatness of thy excellency hast thou overthrown those who rose up against thee: thou didst send forth thy wrath, it consumed them as stubble. And with the breath of thy nostrils the waters were heaped together: the floods stood upright as a wall, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be glutted with vengeance upon them; I will unsheath my sword, my hand shall destroy them. Thou didst blow with thy wind, and the sea covered them; they sunk as lead in the mighty waters. Who is like unto thee, O Lord!

יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה: וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים:

Ex. xiv. וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ:

Ex. xv. אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־אָבֶן: יְמִינְךָ יְהוָה נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ: וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם: אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ יָם צָלֲלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יְהוָה מִי

ברוך יי לעולם "Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord from out of Zion, who dwelleth at Jerusalem. Hallelujah. Blessed be the Lord God, the God of Israel! who alone doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen!"

CHRON. I. 13.

ויברך דויד And David blessed the Lord before all the congregation; and David said, Blessed be thou, O Lord God of Israel, our father, for ever and ever. Thine, O Lord, are the greatness, power, glory, victory, and majesty; for all that is in the heaven and the earth is thine; thine, O Lord, is the kingdom! and thou art exalted as Supreme above all. Riches and honour proceed from thee, and thou hast dominion over all; and in thy hand are power and might, and it is in thy power to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. Thou art Lord alone; thou hast made the heaven, the heaven of heavens, with all their host; the earth, and all things that are thereon; the seas, and all that are therein; and thou preservest them all; and the host of heaven worship thee. Thou art the Lord, the God, who didst choose Abram, and broughtest him forth out of Ur, of the Chaldees, and gavest him the name of ABRAHAM. And didst find his heart faithful before thee; and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, to give it to his seed; and hast performed thy words, for thou, O Lord! art righteous, and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and didst display signs and wonders on Pharoah, and on all his servants, and on all the people of his land; for thou knewest that they dealt

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָיִם הַלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן:

It is proper to stand while repeating this, until אתה הוא—

Chro. i. xxix. וַיְבָרֶךְ דָּוִיד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ: וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל וּבְיָדְךָ כֹּחַ וּגְבוּרָה וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ:

Neh. ix. אַתָּה הוּא יְיָ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים: אַתָּה הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשַׂמְתָּ שְּׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה: וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ כִּי

made a decree which shall not pass away. Praise the Lord from the earth, also ye whales, and all the inhabitants of the great abyss. Fire and hail, snow and vapours, and the stormy wind, fulfilling his word. Ye mountains and all hills, fruitful trees and all cedars. Ye beasts and all cattle; creeping things, and winged fowl. Kings of the earth, and all people; princes, and judges of the earth. Both young men and maidens, old men and children. Let them all praise the name of the Lord; for his name alone is exalted, his glory is over the earth and the heavens. He will also exalt the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Hallelujah.

PSALM CXLIX.

הללויה שירו לי׳ Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him who made him; let the children of Zion rejoice in their King. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will adorn the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. The exalted praises of God are in their mouth, and a two-edged sword is in their hand; to execute vengeance upon the nations, and chastisement upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment; this honour have all his pious servants. Hallelujah.

PSALM CL.

הללויה הללו אל בקדשו Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the harmonious cymbals; praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Hallelujah. (Let every thing that hath breath praise the Lord. Hallelujah.

וְלֹא יַעֲבוֹר׃ הַלְלוּ אֶת־יְיָ מִן־הָאָרֶץ תַּנִּינִים וְכָל־תְּהֹמוֹת׃
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ׃ הֶהָרִים
וְכָל־גְּבָעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים׃ הַחַיָּה וְכָל־בְּהֵמָה רֶמֶשׂ
וְצִפּוֹר כָּנָף׃ מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים שָׂרִים וְכָל־שֹׁפְטֵי
אָרֶץ׃ בַּחוּרִים וְגַם בְּתוּלוֹת זְקֵנִים עִם־נְעָרִים׃ יְהַלְלוּ ׀
אֶת־שֵׁם יְיָ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃
וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם
קְרֹבוֹ הַלְלוּיָהּ׃

Ps. CXLIX. הַלְלוּיָהּ ׀ שִׁירוּ לַייָ שִׁיר חָדָשׁ תְּהִלָּתוֹ בִּקְהַל
חֲסִידִים׃ יִשְׂמַח־יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם׃
יְהַלְלוּ שְׁמוֹ בְמָחוֹל בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ׃ כִּי־רוֹצֶה יְיָ
בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה׃ יַעְלְזוּ חֲסִידִים בְּכָבוֹד יְרַנְּנוּ
עַל־מִשְׁכְּבוֹתָם׃ רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת
בְּיָדָם׃ לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃ לֶאְסֹר
מַלְכֵיהֶם בְּזִקִּים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל׃ לַעֲשׂוֹת בָּהֶם ׀
מִשְׁפָּט כָּתוּב הָדָר הוּא לְכָל־חֲסִידָיו הַלְלוּיָהּ׃

Ps. CL. הַלְלוּיָהּ ׀ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃
הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃ הַלְלוּהוּ בְּתֵקַע
שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃ הַלְלוּהוּ בְּתֹף וּמָחוֹל
הַלְלוּהוּ בְּמִנִּים וְעוּגָב׃ הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע הַלְלוּהוּ
בְּצִלְצְלֵי תְרוּעָה׃ כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ׃ כ׳ה׳ת׳י׳ה׳׃

This last verse is repeated.

PSALM CXLVII.

הללויה כי־טוב Praise ye the Lord; for it is good to sing praises unto our God; for such praise is pleasant and agreeable. The Lord doth build up Jerusalem; he will gather together the outcasts of Israel. He it is who healeth the broken-hearted, and bindeth up their wounds He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and great his power; his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praises unto our God with the harp; who covereth the heavens with clouds, who prepareth rain for the earth, who causeth herbage to sprout upon the mountains. He giveth to the beast his food; and to the young ravens when they cry. He delighteth not in the strength of the horse; neither taketh he pleasure in the swiftness of man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem! praise thy God, O Zion! for he hath strengthened the bars of thy gates; he hath blessed thy children in the midst of thee. He also maketh peace in thy border, and filleth thee with choice wheat. He sendeth forth his decree upon earth; and his word pervadeth quickly. He maketh the snow descend like wool; he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels; who can withstand his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and his judgments they do not know. Hallelujah.

PSALM CXLVIII.

הללויה הללו את־יי Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights; praise ye him all his angels; praise ye him all his hosts. Praise him, ye sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that float in the upper regions of the sky. Let them praise the name of the Lord; for he commanded, and they were created. He also established them for ever and ever; he

Ps. CXLVII. הַלְלוּיָהּ ׀ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה תְהִלָּה׃ בּוֹנֵה יְרוּשָׁלַםִ יְיָ נִדְחֵי יִשְׂרָאֵל יְכַנֵּס׃ הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם׃ מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא׃ גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃ מְעוֹדֵד עֲנָוִים יְיָ מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ׃ עֱנוּ לַייָ בְּתוֹדָה זַמְּרוּ לֵאלֹהֵינוּ בְכִנּוֹר׃ הַמְכַסֶּה שָׁמַיִם ׀ בְּעָבִים הַמֵּכִין לָאָרֶץ מָטָר הַמַּצְמִיחַ הָרִים חָצִיר׃ נוֹתֵן לִבְהֵמָה לַחְמָהּ לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ׃ לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה׃ רוֹצֶה יְיָ אֶת־יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ׃ שַׁבְּחִי יְרוּשָׁלַםִ אֶת־יְיָ הַלְלִי אֱלֹהַיִךְ צִיּוֹן׃ כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ׃ הַשָּׂם גְּבוּלֵךְ שָׁלוֹם חֵלֶב חִטִּים יַשְׂבִּיעֵךְ׃ הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יָרוּץ דְּבָרוֹ׃ הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃ מַשְׁלִיךְ קַרְחוֹ כְפִתִּים לִפְנֵי קָרָתוֹ מִי־יַעֲמֹד׃ יִשְׁלַח־דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְּלוּ־מָיִם׃ מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃ לֹא עָשָׂה כֵן ׀ לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּיָהּ׃

Ps. CXLVIII. הַלְלוּיָהּ ׀ הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים׃ הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו׃ הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר׃ הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר ׀ מֵעַל הַשָּׁמָיִם׃ יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי הוּא צִוָּה וְנִבְרָאוּ׃ וַיַּעֲמִידֵם לָעַד לְעוֹלָם חָק־נָתַן

mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near to those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry, and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

PSALM. CXLVI.

הללו הללויה נפשי Prise ye the Lord. Praise the Lord, O my soul! I will praise the Lord whilst I live; I will sing praises unto my God whilst I exist. Put not your trust in princes, nor in the son of man, in whom there is no salvation. His spirit goeth away, he returneth to his native earth; in that very day his thoughts perish. But happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God. Who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever, who executeth judgment for the oppressed; and giveth food to the hungry. The Lord looseneth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth those who are bowed down; the Lord loveth the righteous. The Lord protecteth strangers; he relieveth the fatherless and the widow; but the way of the wicked he overthroweth. The Lord shall reign for ever, even thy God, O Zion! unto all generations. Hallelujah.

וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃ יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ
יְבָרְכוּכָה׃ כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃ עֵינֵי כֹל
אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃ פּוֹתֵחַ
אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃ צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו׃ קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר
יִקְרָאֻהוּ בֶאֱמֶת׃ רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע
וְיוֹשִׁיעֵם׃ שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד׃ תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד׃ וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃

הַלְלוּיָהּ הַלְלִי נַפְשִׁי אֶת־יְיָ׃ אֲהַלְלָה יְיָ בְּחַיָּי Ps. CXLVI.
אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי׃ אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם
שֶׁאֵין לוֹ תְשׁוּעָה׃ תֵּצֵא רוּחוֹ יָשֻׁב לְאַדְמָתוֹ בַּיּוֹם הַהוּא
אָבְדוּ עֶשְׁתֹּנֹתָיו׃ אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ עַל־יְיָ
אֱלֹהָיו׃ עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
הַשֹּׁמֵר אֱמֶת לְעוֹלָם׃ עֹשֶׂה מִשְׁפָּט לַעֲשׁוּקִים נֹתֵן לֶחֶם
לָרְעֵבִים יְיָ מַתִּיר אֲסוּרִים׃ יְיָ פֹּקֵחַ עִוְרִים יְיָ זֹקֵף כְּפוּפִים
יְיָ אֹהֵב צַדִּיקִים׃ יְיָ שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה
יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת׃ יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ
צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ׃

the sun unto the going down thereof, the Lord's name is praised. High above all nations is the Lord, and his glory is above the heavens. Thy name O Lord! endureth for ever and the memorial of thee, O Lord! throughout all generations. In heaven hath the Lord prepared his throne; and his kingdom hath dominion over all. Let the heavens be glad, and the earth rejoice; and they shall say among the nations, The Lord hath reigned. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the heathen have perished out of his land. The Lord frustrateth the counsel of the nations; he annihilateth the devices of the people. Various are the imaginations in the heart of man; but it is the counsel of the Lord alone shall stand. The counsel of the Lord shall stand for ever: and the purposes of his heart to all generations. For he spoke, and it was done; he commanded, and it was established. For the Lord hath chosen Zion: he hath desired it for his habitation. Because the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For the Lord will not abandon his people, neither will he forsake his inheritance. But he being merciful, forgiveth iniquity, and destroyeth not: yea, he frequently turneth his anger away, and awakeneth not all his wrath. Save us, O Lord! hear us, O King! when we call."

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM CXLV.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thine abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great

מְהֻלָּל שֵׁם יְיָ׃ רָם עַל־כָּל־גּוֹיִם יְיָ עַל־הַשָּׁמַיִם כְּבוֹדוֹ׃ יְיָ שִׁמְךָ לְעוֹלָם יְיָ זִכְרְךָ לְדֹר־וָדֹר׃ יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃ יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ׃ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃ יְיָ מֶלֶךְ עוֹלָם וָעֶד אָבְדוּ גוֹיִם מֵאַרְצוֹ׃ יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים׃ רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת יְיָ הִיא תָקוּם׃ עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר׃ כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד׃ כִּי־בָחַר יְיָ בְּצִיּוֹן אִוָּהּ לְמוֹשָׁב לוֹ׃ כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ׃ כִּי לֹא־יִטּשׁ יְיָ עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזוֹב׃ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

Ps. CXLV. תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃ בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃ גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃ דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃ הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃ וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃ זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃ חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃ טוֹב־יְיָ לַכֹּל

our shield. For in him our hearts shall rejoice: because we have trusted in his holy name. Let thy mercy, O Lord! be with us, according as we hope in thee.

PSALM XCII.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת A PSALM AND SONG FOR THE SABBATH DAY.—It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night. Upon the ten-stringed instrument, and upon the psaltery, and with the sweet sound of the harp. For thou O Lord! hast made me glad with thy wonderful works; I therefore, will triumph in the works of thy hands. How great, O Lord! are thy works; thy thoughts are exceedingly profound. A brutish man knoweth it not; neither doth a fool understand this. When the wicked spring up like grass, and all the workers of iniquity flourish; it is that they may be destroyed for ever. But thou, O Lord, art exalted for evermore. For lo! thy enemies, O Lord, for lo! thy enemies shall perish; all the workers of iniquity shall be scattered. But thou wilt exalt my horn, like the horn of a Reem: I shall be anointed with fresh oil. My eyes shall also see the end of my enemies; and my ears shall hear it of the wicked, who rise up against me. The righteous shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. They shall be planted in the house of the Lord; in the courts of our God shall they flourish. They shall still bring forth fruit in old age; they shall be fat and flourishing. To shew that the Lord is upright; he is my Rock, and there is no unrighteousness in him.

PSALM XCIII

יְיָ מָלָךְ The Lord reigneth, clothed with majesty; the Lord hath clothed and girt himself with power; he hath also fixed the unalterable order of the universe. Thy throne, O Lord! is established from all antiquity: thy existence is from all eternity. Though the floods, O Lord! lift up their head, though they lift up their voice, and the floods raise up their waves; yet, mightier than the voice of the assembled waters, than the powerful billows of the ocean, art thou in thy eminence, O Lord! Thy testimonies are exceeding stable: holiness will grace thy house, O Lord! unto the utmost length of days.

יְהִי כְבוֹד "The glory of the Lord shall endure for ever: the Lord rejoiceth in his works. Blessed be the name of the Lord for henceforth, and for evermore. From the rising of

הוּא׃ כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ׃ יְהִי־
חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ׃

Ps. xcii. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃ טוֹב לְהֹדוֹת לַייָ וּלְזַמֵּר
לְשִׁמְךָ עֶלְיוֹן׃ לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת׃
עֲלֵי עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר׃ כִּי שִׂמַּחְתַּנִי יְיָ
בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן׃ מַה־גָּדְלוּ מַעֲשֶׂיךָ יְיָ מְאֹד
עָמְקוּ מַחְשְׁבֹתֶיךָ׃ אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין
אֶת־זֹאת׃ בִּפְרֹחַ רְשָׁעִים ׀ כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן
לְהִשָּׁמְדָם עֲדֵי־עַד׃ וְאַתָּה מָרוֹם לְעֹלָם יְיָ׃ כִּי הִנֵּה
אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃
וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃ וַתַּבֵּט עֵינִי בְּשׁוּרָי
בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃ צַדִּיק כַּתָּמָר יִפְרָח
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃ שְׁתוּלִים בְּבֵית יְיָ בְּחַצְרוֹת אֱלֹהֵינוּ
יַפְרִיחוּ׃ עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃ לְהַגִּיד
כִּי־יָשָׁר יְיָ צוּרִי וְלֹא־עַוְלָתָה בּוֹ׃

Ps. xciii. יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן
תֵּבֵל בַּל־תִּמּוֹט׃ נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃ נָשְׂאוּ
נְהָרוֹת ׀ יְיָ נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם׃
מִקֹּלוֹת ׀ מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ׃
עֵדֹתֶיךָ ׀ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְיָ לְאֹרֶךְ יָמִים׃

יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו׃ יְהִי שֵׁם יְיָ
מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃ מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ

And Og, king of Bashan; for his mercy endureth for ever.

And gave their land for an inheritance; for his mercy endureth for ever.

Even an inheritance to his servant Israel; for his mercy endureth for ever.

Who remembered us in our low estate; for his mercy endureth for ever.

And redeemed us from our oppressors; for his mercy endureth for ever.

Who giveth food to all flesh; for his mercy endureth for ever.

O give thanks unto the God of heaven; for his mercy endureth for ever.

PSALM XXXIII.

רננו צדיקים ביי Rejoice in the Lord, O ye righteous; for to the upright praise is comely. Praise ye the Lord with the harp: sing unto him with the ten-stringed psaltery. Sing unto him a new hymn, let the trumpet utter a melodious sound. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and justice; the earth is full of the mercy of the Lord. By the word of the Lord were the heavens made; and all their host with the breath of his mouth. He gathereth together as a heap the waters of the sea: he layeth up the depths in store-houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and it was done: he commanded, and it was established. The Lord frustrateth the counsel of the nations: he annihilateth the devices of the people. The counsel of the Lord shall stand for ever; and the purposes of his heart to all generations. Happy is the nation whose God is the Lord: the people whom he hath chosen for his own heritage. The Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his residence he superintendeth all the inhabitants of the earth. He fashioneth all their hearts, and understandeth all their works. A king is not saved by the multitude of a host: neither doth the mighty man escape by the greatness of his strength. Vain is the horse for safety; he shall not deliver any by his great strength. Behold! the eye of the Lord is upon those who fear him; upon those who hope for his mercy; to deliver their soul from death; and to keep them alive in time of famine. Our soul waiteth for the Lord: he is our help and

וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ׃
וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ׃
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ׃
שֶׁבְּשִׁפְלֵנוּ זָכַר־לָנוּ כִּי לְעוֹלָם חַסְדּוֹ׃
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ׃
נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ׃

Ps. xxxiii. רַנְּנוּ צַדִּיקִים בַּיָי לַיְשָׁרִים נָאוָה תְהִלָּה׃
הוֹדוּ לַיָי בְּכִנּוֹר בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ׃
שִׁירוּ לוֹ שִׁיר חָדָשׁ הֵיטִיבוּ נַגֵּן בִּתְרוּעָה׃ כִּי־יָשָׁר דְּבַר־יְיָ וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה׃ אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ מָלְאָה הָאָרֶץ׃ בִּדְבַר יְיָ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃ כֹּנֵס כַּנֵּד מֵי הַיָּם נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת׃ יִירְאוּ מֵיְיָ כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל׃ כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד׃ יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים׃ עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר׃ אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְיָ אֱלֹהָיו הָעָם בָּחַר לְנַחֲלָה לוֹ׃ מִשָּׁמַיִם הִבִּיט יְיָ רָאָה אֶת־כָּל־בְּנֵי הָאָדָם׃ מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ׃ הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם׃ אֵין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל גִּבּוֹר לֹא־יִנָּצֵל בְּרָב־כֹּחַ׃ שֶׁקֶר הַסּוּס לִתְשׁוּעָה וּבְרֹב חֵילוֹ לֹא יְמַלֵּט׃ הִנֵּה עֵין יְיָ אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃ לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב׃ נַפְשֵׁנוּ חִכְּתָה לַיָי עֶזְרֵנוּ וּמָגִנֵּנוּ

great nations, and slew mighty kings. Even Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan. And gave their land for a heritage, a heritage unto his people Israel Thy name, O Lord! endureth for ever; thy memorial, O Lord! throughout all generations. For the Lord will judge his people, and repent himself concerning his servants. But the idols of the nations are silver and gold, the work of men's hands. They have a mouth, but speak not; they have eyes, but see not. They have ears, but hear not; neither is there any breath in their mouth. They who make them, shall be like them, and every one who trusteth in them. Bless the Lord, O ye house of Israel! Bless the Lord, O ye house of Aaron! Bless the Lord, O ye house of Levi! Bless the Lord, ye who fear the Lord. Blessed be the Lord from Zion, who dwelleth in Jerusalem! Hallelujah.

הודו ליי כי טוב O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

O give thanks to the God of gods; for his mercy endureth for ever.

O give thanks to the Lord of lords; for his mercy endureth for ever.

To him who alone performeth great wonders; for his mercy endureth for ever.

To him who with understanding made the heavens; for his mercy endureth for ever.

To him who stretched out the earth above the waters; for his mercy endureth for ever.

To him who made great lights; for his mercy endureth for ever.

Who formed the sun to rule by day; for his mercy endureth for ever.

The moon and stars to rule by night; for his mercy endureth for ever.

To him who smote the Egyptians in their first-born: for his mercy endureth for ever.

And brought Israel from among them; for his mercy endureth for ever.

With a mighty hand and a stretched-out arm; for his mercy endureth for ever.

To him who divided the Red Sea into parts; for his mercy endureth for ever.

And caused Israel to pass through the midst of it; for his mercy endureth for ever.

But overthrew Pharoah and his host in the Red Sea; for his mercy endureth for ever.

To him who led his people through the wilderness; for his mercy endureth for ever.

To him who smote great kings; for his mercy endureth for ever.

To him who slew mighty kings; for his mercy endureth for ever.

Even Sihon, king of the Amorites; for his mercy endureth for ever.

כְּנָעַן: וְנָתַן אַרְצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: יְיָ שִׁמְךָ לְעוֹלָם יְיָ זִכְרְךָ לְדֹר־וָדֹר: כִּי־יָדִין יְיָ עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם: עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ אַף אֵין יֶשׁ־רוּחַ בְּפִיהֶם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם: בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְיָ בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְיָ: בֵּית הַלֵּוִי בָּרְכוּ אֶת־יְיָ יִרְאֵי יְיָ בָּרְכוּ אֶת־יְיָ: בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָיִם הַלְלוּיָהּ:

Ps. cxxxvi.

הוֹדוּ לַייָ כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים	כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ	כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה	כִּי לְעוֹלָם חַסְדּוֹ:
לְרוֹקַע הָאָרֶץ עַל־הַמָּיִם	כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה אוֹרִים גְּדֹלִים	כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה	כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם	כִּי לְעוֹלָם חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לְעוֹלָם חַסְדּוֹ:
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	כִּי לְעוֹלָם חַסְדּוֹ:
לְגֹזֵר יַם־סוּף לִגְזָרִים	כִּי לְעוֹלָם חַסְדּוֹ:
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ	כִּי לְעוֹלָם חַסְדּוֹ:
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף	כִּי לְעוֹלָם חַסְדּוֹ:
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מְלָכִים גְּדֹלִים	כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּהֲרֹג מְלָכִים אַדִּירִים	כִּי לְעוֹלָם חַסְדּוֹ:
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	כִּי לְעוֹלָם חַסְדּוֹ:

my fortress, my God, in whom I trust, that he will surely deliver thee from the fowler's snare, and from the destructive pestilence. He will cover thee with his pinion, and under his wings thou wilt find refuge, his truth shall be thy shield and buckler. Thou shalt not be afraid of the terrors of the night, nor of the arrow that flieth by day; nor of the pestilence that stalketh in the darkness; nor of the destruction that wasteth at noon-day. On thy side a thousand shall fall, and ten thousand at thy right hand, but it shall not come nigh unto thee. Thou shalt only behold with thy eyes, and see the retribution of the wicked. Because thou hast made the Lord, who is my refuge, even the Most High, thy stronghold. No evil shall befall thee, neither shall any plague approach thy dwelling. For he will give his angels charge concerning thee, to guard thee in all thy ways. They shall bear thee on their hands, lest thou dash thy foot against a stone. On the fierce lion and asp shalt thou tread: the young lion and the serpent shalt thou trample under foot. "Because he hath fixed his desire upon me, therefore will I deliver him: I will set him on high, because he hath known my name. When he calleth upon me, I will answer him: I will be with him in trouble, I will deliver him, and grant him honour. With length of days will I satisfy him, and grant him my salvation." "With length of days will I satisfy him, and grant him my salvation."

הללויה Praise ye the Lord; praise ye the name of the Lord; praise him, O ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord, for the Lord is good; sing praises unto his name, for it is comely. For the Lord hath chosen Jacob for himself; and Israel for his peculiar treasure. For I know that the Lord is great, and that our God is above all powers. The Lord hath done whatsoever he pleased, in heaven and in earth, in the seas, and all the depths. He causeth vapours to ascend from the ends of the earth; he tempereth lightning with rain; he bringeth forth the wind from his treasuries. It is he who smote the first-born of Egypt, from man to beast. He sent signs and wonders into the midst of thee, O Egypt; upon Pharaoh, and all his servants. It is he who smote

יָקוּשׁ מִדֶּבֶר הַוּוֹת׃ בְּאֶבְרָתוֹ יָסֶךְ לָךְ וְתַחַת כְּנָפָיו
תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־תִירָא מִפַּחַד לָיְלָה
מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד
צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא
יִגָּשׁ׃ רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־
אַתָּה יְיָ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה אֵלֶיךָ
רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ׃ כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ
לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף
בָּאֶבֶן רַגְלֶךָ׃ עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר
וְתַנִּין׃ כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃
יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃ **Repeat the last Verse.**

Ps. cxxxv. הַלְלוּיָהּ ׀ הַלְלוּ אֶת־שֵׁם יְיָ הַלְלוּ עַבְדֵי יְיָ׃
שֶׁעֹמְדִים בְּבֵית יְיָ בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ׃ הַלְלוּיָהּ כִּי־טוֹב
יְיָ זַמְּרוּ לִשְׁמוֹ כִּי נָעִים׃ כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל
לִסְגֻלָּתוֹ׃ כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְיָ וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים׃
כֹּל אֲשֶׁר־חָפֵץ יְיָ עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־
תְּהֹמוֹת׃ מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר עָשָׂה
מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו׃ שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם מֵאָדָם
עַד־בְּהֵמָה׃ שָׁלַח אוֹתֹת וּמֹפְתִים בְּתוֹכֵכִי מִצְרָיִם בְּפַרְעֹה
וּבְכָל־עֲבָדָיו׃ שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים׃
לְסִיחוֹן ׀ מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן וּלְכֹל מַמְלְכוֹת

righteous: the Lord will deliver him from them all. He guardeth all his bones: so that not one of them is broken. The evil of the wicked will slay him, and they who hate the righteous shall not escape guiltiness. The Lord redeemeth the soul of his servants; and none of those who trust in him shall be condemned.

תפלה למשה A PRAYER OF MOSES, THE MAN OF GOD.—O Lord! thou hast been our stronghold of defence in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God. Thou turnest men to contrition; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday, which is passed; and as a watch in the night. Thou carriest them away as a flood, they are as in sleep: in the morning they are like grass which changeth. In the morning it flourisheth and is renovated: in the evening it is cut down, and withered. Thus are we consumed by thy anger, and troubled by thy wrath. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years of life are seventy years: and if by extraordinary vigour, we see fourscore years, yet is their essence labour and sorrow; for our life is soon cut off, and we flee away. Who knoweth the power of thy anger? even according to thy fear, so is thy wrath. Teach us to number our days, that we may apply our hearts to wisdom. Return unto us, O Lord! how long wilt thou cast us off? O repent thee, concerning thy servants. O satisfy us early with thy mercy; that we may rejoice, and be glad all our days. Make us rejoice, according to the days wherein thou hast afflicted us; and the years in which we have seen evil. Let thy work of salvation appear to thy servants, and thy glory unto their children.

ויהי נעם And let the beauty of the Lord, our God! be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

ישב בסתר עליון He who dwelleth within the secret place of the Most High, shall abide under the shadow of the Almighty. I say of the Lord, who is my refuge and

וּמִכֻּלָּם יַצִּילֶנּוּ יְיָ: שֹׁמֵר כָּל עַצְמוֹתָיו אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה: תְּמוֹתֵת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ: פּוֹדֶה יְיָ נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ:

Ps. xc. תְּפִלָּה לְמשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר: בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה־אֵל: תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם: כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה: זְרַמְתָּם שֵׁנָה יִהְיוּ בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף: בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ: כִּי־כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ: שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ: כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ כִּלִּינוּ שָׁנֵינוּ כְמוֹ־הֶגֶה: יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי גָז חִישׁ וַנָּעֻפָה: מִי־יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ: לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִא לְבַב חָכְמָה: שׁוּבָה יְיָ עַד־מָתָי וְהִנָּחֵם עַל עֲבָדֶיךָ: שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ: שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה: יֵרָאֶה אֶל־עֲבָדֶיךָ פָעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם: וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

Ps. xci. ישֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן: אֹמַר לַייָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ: כִּי הוּא יַצִּילְךָ מִפַּח

true, and uniformily just. They are to be desired more than gold and much fine gold; they are sweeter than honey, and dropping of honeycombs. Moreover, thy servant is admonished by them; and in keeping of them there is great reward. Who can guard against errors? O cleanse me from secret faults. Withhold thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be clear from any great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable before thee, O Lord! my Rock, and my Redeemer.

PSALM XXXIV.

לדוד בשנותו A PSALM OF DAVID WHEN HE DISGUISED HIS REASON, BEFORE ABIMELECH, WHO THEN DROVE HIM AWAY, AND HE DEPARTED.—I will bless the Lord at all times; his praise shall be continually in my mouth. My soul shall boast itself in the Lord; the humble shall hear it, and be glad. O magnify the Lord with me, and let us extol his name together. I sought the Lord, and he answered me; and delivered me from all my fears. They looked unto him, and were enlightened, and their faces were not ashamed. This poor man cried, and the Lord heard him; and saved him from all his troubles. The angel of the Lord encampeth round about those who fear him, and delivereth them. O reflect, and see that the Lord is good: happy is the man who trusteth in him. O fear the Lord, ye his saints; for there is no want to those who fear him. Young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Come, ye children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desireth life, and loveth many days, that he may see happiness? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. But the anger of the Lord is against those who do evil, to cut off their remembrance from the earth. But the righteous cry, and the Lord heareth, and delivereth them from all their troubles. The Lord is nigh unto the broken-hearted; and saveth those who are of a contrite spirit. Though many afflictions overtake the

מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם: יִרְאַת יְיָ טְהוֹרָה עוֹמֶדֶת
לָעַד מִשְׁפְּטֵי יְיָ אֱמֶת צָדְקוּ יַחְדָּו: הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז
רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים: גַּם־עַבְדְּךָ נִזְהָר בָּהֶם
בְּשָׁמְרָם עֵקֶב רָב: שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי: גַּם־
מִזֵּדִים חֲשׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע
רָב: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ
צוּרִי וְגֹאֲלִי:

Ps. xxxiv. לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ
וַיֵּלַךְ: אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד תְּהִלָּתוֹ בְּפִי: בַּייָ
תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ: גַּדְּלוּ לַייָ אִתִּי
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו: דָּרַשְׁתִּי אֶת־יְיָ וְעָנָנִי וּמִכָּל־מְגוּרוֹתַי
הִצִּילָנִי: הִבִּיטוּ אֵלָיו וְנָהָרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ: זֶה עָנִי
קָרָא וַייָ שָׁמֵעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ: חֹנֶה מַלְאַךְ יְיָ סָבִיב
לִירֵאָיו וַיְחַלְּצֵם: טַעֲמוּ וּרְאוּ כִּי־טוֹב יְיָ אַשְׁרֵי הַגֶּבֶר
יֶחֱסֶה־בּוֹ: יְראוּ אֶת־יְיָ קְדֹשָׁיו כִּי אֵין מַחְסוֹר לִירֵאָיו:
כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְיָ לֹא־יַחְסְרוּ כָל־טוֹב: לְכוּ
בָנִים שִׁמְעוּ־לִי יִרְאַת יְיָ אֲלַמֶּדְכֶם: מִי הָאִישׁ הֶחָפֵץ חַיִּים
אֹהֵב יָמִים לִרְאוֹת טוֹב: נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר
מִרְמָה: סוּר מֵרָע וַעֲשֵׂה טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ: עֵינֵי יְיָ
אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם: פְּנֵי יְיָ בְּעֹשֵׂי רָע לְהַכְרִית
מֵאֶרֶץ זִכְרָם: צָעֲקוּ וַייָ שָׁמֵעַ וּמִכָּל צָרוֹתָם הִצִּילָם: קָרוֹב
יְיָ לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי רוּחַ יוֹשִׁיעַ: רַבּוֹת רָעוֹת צַדִּיק

This Psalm is omitted on the following days,—
The day before the Festival of Passover, the Intermediate days of Passover, and on the day preceding the day of Atonement.

מזמור לתודה Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting, and his truth endureth throughout all generations.

On Week days commence "The glory." page 28.

On Sabbaths, Festivals, and Hosannah Rabbah the following Psalms are added here.

PSALM XIX.

למנצח TO THE CHIEF MUSICIAN, A PSALM OF DAVID. —The heavens declare the glory of God: and the firmament telleth the works of his hands. Day unto day uttereth speech; and night unto night sheweth knowledge. There is no speech, there are no words, their voice is not heard. But their melody extendeth through all the earth, and to the end of the world their word. For the sun he hath set a tabernacle among them; and he goeth out like a bridegroom from his chamber, and rejoiceth, like a strong man, to run his course. His going forth is from the end of the heaven, and his circuit unto the ends thereof; and there is nothing hidden from his heart. The law of the Lord is perfect, quieting the soul: the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. The fear of the Lord is pure, enduring for ever: the judgments of the Lord are

This Psalm is omitted on the following days,—
עֶרֶב פֶּסַח the day before the Festival of Passover.
חוֹל הַמּוֹעֵד שֶׁל פֶּסַח the Intermediate days of Passover.
וְעֶרֶב יוֹם כִּפּוּר and on the day preceding the day of Atonement.

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַייָ כָּל־הָאָרֶץ: עִבְדוּ אֶת־יְיָ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה: דְּעוּ כִּי־יְיָ הוּא אֱלֹהִים הוּא עָשָׂנוּ וְלוֹ (וְלוֹ ק׳) אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ: בֹּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בִּתְהִלָּה הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ: כִּי־טוֹב יְיָ לְעוֹלָם חַסְדּוֹ וְעַד־דֹּר וָדוֹר אֱמוּנָתוֹ:

On Week Days commence יְהִי כְבוֹד page 28.

On Sabbaths, Festivals, and הוֹשַׁעְנָא רַבָּא the following Psalms are added here.

Ps. xix. לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ: יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְּלַיְלָה יְחַוֶּה־דָּעַת: אֵין אֹמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם: בְּכָל־הָאָרֶץ | יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם | אֹהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח: מִקְצֵה הַשָּׁמַיִם | מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי־לֵב

yea, he frequently turneth away his anger, and awakeneth not all his wrath. O Lord! withhold not thy tender mercies from me: let thy loving-kindness and thy truth preserve me continually. O Lord! remember thy mercies, and thy loving-kindness; for they have been of old. Ascribe ye power unto God; his excellency is over Israel; and his strength is in the skies. O God! thou art tremendous from thy holy residence; O God of Israel, thou art he who givest strength and power unto thy people: blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Exalt thyself, O Judge of the earth; render retribution to the proud. Salvation belongeth unto the Lord: thy blessing be upon thy people. Selah. The Lord of Hosts is with us, the God of Jacob is a refuge unto us. Selah. O Lord of Hosts! happy is the man that trusteth in thee. O Lord, save us, answer us, O King: when we call. O save thy people, and bless thy inheritance! and guide and exalt them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our hearts shall rejoice in him; because we have trusted in his holy name. Let thy mercy, O Lord! be upon us, according as we hope in thee. O Lord! shew us thy mercy, and grant us thy salvation. Arise for our help, and redeem us for thy mercy sake. I am the Lord thy God, who brought thee out of the land of Egypt: declare thy wants, and I will satisfy them. Happy the people who are thus favoured! happy the people whose God is the Lord! And as I have trusted in thy mercy, my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me."

יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים: נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נוֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים: אֵל־נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ: הִנָּשֵׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים: לַייָ הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם: נַפְשֵׁנוּ חִכְּתָה לַייָ עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: הַרְאֵנוּ יְיָ חַסְדֶּךָ וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ: קוּמָה עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ: אָנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: וַאֲנִי | בְּחַסְדְּךָ בָטַחְתִּי יָגֵל לִבִּי בִּישׁוּעָתֶךָ אָשִׁירָה לַייָ כִּי גָמַל עָלָי:

to oppress them: yea, he reproved kings for their sake, saying, Touch not mine anointed, and do my prophets no harm. Let all the earth sing unto the Lord; proclaim his salvation from day to day. Declare his glory among the nations, his wonders among all people. For the Lord is great, and exalted in praise; and he is tremendous above all gods. For all the gods of the nations are idols; but the Lord hath made the heavens. Honour and majesty are in his presence; strength and gladness are in his place. Ascribe unto the Lord, O ye families of the nations, ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due unto his name: bring an offering, and come into his presence: worship the Lord in the glorious sanctuary. Let all the earth tremble before him who hath fixed the foundations of the world, that it might not be moved. Let the heavens rejoice, and the earth be glad: and they shall say among the nations, the Lord reigneth. Let the sea, and its full domains roar; let the field, and all that is therein, rejoice. Then shall the trees of the wood shout, because of the presence of the Lord, when he cometh to judge the earth. O give thanks unto the Lord, for he is good; because his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us from the nations, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the name of the Lord God of Israel for ever and ever: and all the people said, Amen, and praised the Lord. " Extol ye the Lord our God, and bow down at his footstool, for he is holy. Extol ye the Lord our God! and worship at his holy mount; for the Lord our God is holy. And he being merciful forgiveth iniquity, and destroyeth not;

לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ בִּמְשִׁיחָי וּבִנְבִיאַי אַל־תָּרֵעוּ: שִׁירוּ לַייָ כָּל־הָאָרֶץ בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַייָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ: הָבוּ לַייָ מִשְׁפְּחוֹת עַמִּים הָבוּ לַייָ כָּבוֹד וָעֹז: הָבוּ לַייָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו הִשְׁתַּחֲווּ לַייָ בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ: אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַייָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ: וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעֹלָם וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַייָ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא

ברוך שאמר Blessed is he who only spoke, and the world existed; Blessed is he. Blessed is he who created the world in the beginning. Blessed is he who sayeth and performeth. Blessed is he who ordaineth and establisheth. Blessed is he who hath compassion on the earth. Blessed is he who hath compassion on all creatures. Blessed is he who rendereth a good reward to those that fear him. Blessed is he who liveth for ever and existeth everlastingly. Blessed is he who redeemeth and delivereth; blessed is his name.—Blessed art thou, O Lord, our God! King of the universe, Almighty, Father, Merciful! who art praised by the mouth of thy people, extolled and glorified by the tongue of thy pious ones and servants. And therefore with the songs of David, thy servant, will we praise thee, O Lord, our God! With thanksgivings and songs of praise will we magnify, extol, and glorify thee, and make mention of thy name, and acknowledge thee for our King, O our King, our God! the only One who livest eternally; the King, whose great name is extolled and glorified for ever and ever. Blessed art thou, O Lord! King adored with praises.

הודו ליי O give thanks unto the Lord; call on his holy name; make known his deeds among the people. Sing, and chaunt hymns unto him: proclaim ye all his wondrous works. Glory in his holy name; let the heart of them rejoice who seek the Lord. Seek ye the Lord, and his strength; seek his favour ever-more. Remember his miracles that he hath done, his wonders and the judgments of his mouth. O ye the seed of Israel, his servant; the children of Jacob, his chosen people. He is the Lord our God: his judgments are in all the earth. Remember ye his covenant for ever; the word which he commanded to a thousand generations. Which he covenanted with Abraham, and likewise his oath unto Isaac. And he confirmed the same to Jacob for a statute, to Israel for an everlasting covenant. Saying, Unto thee will I give the land of Canaan, the portion of your inheritance. Whilst ye were but few in number, yea, very few, and strangers in the land. When they went from one nation to another, from one kingdom to another people, he suffered no man

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם · בָּרוּךְ הוּא · בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית · בָּרוּךְ אוֹמֵר וְעוֹשֶׂה · בָּרוּךְ גּוֹזֵר וּמְקַיֵּם · בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ · בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת · בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו · בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח · בָּרוּךְ פּוֹדֶה וּמַצִּיל בָּרוּךְ שְׁמוֹ · בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו · וּבְשִׁירֵי דָוִד עַבְדֶּךָ נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ יָחִיד חֵי הָעוֹלָמִים · מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל · בָּרוּךְ אַתָּה
יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Ps. cv. הוֹדוּ לַייָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו׃ שִׁירוּ לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאוֹתָיו׃ הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ׃ דִּרְשׁוּ יְיָ וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד׃ זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ׃ זֶרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו׃ הוּא יְיָ אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו׃ זִכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר׃ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק׃ וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם׃ לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן חֶבֶל נַחֲלַתְכֶם׃ בִּהְיוֹתְכֶם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ׃ וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר׃ לֹא־הִנִּיחַ לְאִישׁ

of phrases in texts. 3. From the principal constitution contained in one verse, and from the principal constitution deduced from two verses. 4. From comparing a general description with its specified particular. 5. From a particular text, followed by a general one. 6. Precepts treated of first in general, and then in particular, and again in general, thou must not adjudge, but according to the tenor of the particular specification. 7. From a general description that requires a particular, specific text to explain it; and from a particular text that requires a general one. 8. Whatever was comprehended under a general description, and is afterwards particularly excepted therefrom, in order to teach us something concerning it: the exception is not given for its own sake only, but also affects the whole general term. 9. And whatever was included in a general description, and is afterwards excepted, to prove an argument similar to its subject, tends to alleviate, but does not aggravate. 10. And whatever was included in a general description, and is afterwards excepted, to prove an argument not similar to its subject, serves both to alleviate and aggravate. 11. And everything included in a general description, and afterwards excepted, to determine a new matter, cannot be restored to the general term, unless it be by being expressly mentioned in the text. 12. And whatever is deduced from the subject itself; and a thing deduced from the end of the text. 13. And thus, when two texts contradict each other, we cannot determine the sense until a third is produced, which reconciles them.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be thy law. And there we will serve thee in reverence, as in ancient days, and in former years. "And may the offerings of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years."

מִכָּתוּב אֶחָד · וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים · מִכְּלָל וּפְרָט וּמִפְּרָט וּכְלָל · כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט · מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט · וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל · כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַכְּלָל לְלַמֵּד לֹא לְלַמֵּד עַל־עַצְמוֹ יָצָא אֶלָּא לְלַמֵּד עַל־הַכְּלָל כֻּלּוֹ יָצָא · כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טוֹעַן אֶחָד שֶׁהוּא כְעִנְיָנוֹ יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר · כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טוֹעַן אַחֵר שֶׁלֹּא כְעִנְיָנוֹ יָצָא לְהָקֵל וּלְהַחֲמִיר · כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ · דָּבָר הַלָּמֵד מֵעִנְיָנוֹ · וְדָבָר הַלָּמֵד מִסּוֹפוֹ: וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה עַד שֶׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

§ 6. The thanksgiving-offering, and the ram of the Nazarite (i. e. when the time of his vow had expired), were sacred in a less degree; they might be killed in any part of the court; and their blood also required two sprinklings, which produced four; they might be eaten in any part of the city, by any person, dressed after any manner, the whole of that day until midnight. With the portion of them which appertaineth to the priests, the same was observed, save only that it was to be eaten by the priests, their wives, their children, and their servants. § 7. Peace-offerings are also sacred in a less degree; they might be killed in any part of the court; and their blood required two sprinklings, which produced four: they might be eaten in any part of the city, by any person, dressed after any manner, for two days and one night. The portion thereof which appertaineth to the priests, was like the rest, save only, that it was to be eaten by the priests, their wives, their children, and their servants. § 8. The first-born, the tithes of beasts, and the paschal lamb, were sacred in a less degree: they might be killed in any part of the court; and their blood required only one sprinkling, but it must be sprinkled towards the bottom of the altar. There was a distinction in the eating of them; for the first-born was eaten by the priests only, and the tithe by all persons; they were also eaten in any part of the city, dressed after any manner, for two days and one night. The paschal lamb was to be eaten at night only, but not later than midnight; neither was it to be eaten but by those that were numbered and appointed for it; nor was it to be eaten dressed in any other manner than roasted.

רבי ישמעאל Rabbi Ishmael says, that the law is to be expounded by thirteen rules: viz.—1. By inferences, from minor to major: and the reverse from major to minor. 2. A decision deduced from an agreement, or similarity

חֲצוֹת: ו הַתּוֹדָה וְאֵיל נָזִיר קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר לְכָל אָדָם בְּכָל מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם: ז שְׁלָמִים קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע וְנֶאֱכָלִין בְּכָל־הָעִיר לְכָל־אָדָם בְּכָל־מַאֲכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם: ח הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן מַתָּנָה אֶחָת. וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד: שִׁנָּה בַאֲכִילָתָן הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים וְהַמַּעֲשֵׂר לְכָל־אָדָם וְנֶאֱכָלִין בְּכָל־הָעִיר בְּכָל־מַאֲכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד. הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה וְאֵינוֹ נֶאֱכָל אֶלָּא עַד־חֲצוֹת וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי:

רַבִּי יִשְׁמָעֵאל אוֹמֵר בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת: מִקַּל וָחֹמֶר וּמִגְּזֵרָה שָׁוָה. מִבִּנְיַן אָב

Their blood also required sprinkling upon the veil and the golden altar: one sprinkling omitted, impeded the atonement. The remaining blood was poured on the bottom of the outer altar on the west side thereof; if omitted, the atonement was not impeded. These, as well as the preceding offerings, were burnt in the repository of ashes. § 3. The sin-offerings of the whole congregation, as well as an individual: these are the sin-offerings of the whole congregation—the he-goats of the new-moon, as also of the other festivals—were slaughtered on the north side, and their blood was received in the vessels of service there; and their blood required four sprinklings on the four horns of the outer altar. It was performed after this manner:—the priest went up the ascent, and turned towards the circuit, and came to the south-east corner, then to the north-east, so on to the north-west, and from thence to the south-west; the remaining blood was poured out at the south side of the bottom of the outer altar; these were eaten only by the males of the priesthood, within the hangings of the court, dressed after any manner, for that day only, until midnight. § 4. The burnt-offering is one of the most holy: it was slain on the north side; and its blood was there received in the vessels of service; the blood required two sprinklings, and it was so sprinkled as to produce four—it was necessary to flay and dismember it, and to consume it totally by fire. § 5. The peace-offerings of the whole congregation, and the trespass-offerings:—these are trespass-offerings—the trespass-offering for theft—the trespass-offering for appropriating sanctified things to his own use—for carnarlly knowing a betrothed handmaid—the trespass-offering brought by the Nazarite for defiling himself with a dead body—of the leper—and for a doubtful sin:—these were slaughtered on the north side, and the blood was there received in the vessels of service; the blood required two sprinklings, which produced four; these were eaten only within the hangings by the males of the priesthood, dressed after any manner, for that day only until midnight.

עַל־הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכָּבֶת שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁלַּמִּזְבֵּחַ הַחִיצוֹן אִם־לֹא נָתַן לֹא־עִכֵּב אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדֶּשֶׁן׃ ג חַטֹּאת הַצִּבּוּר וְהַיָּחִיד אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁלַּמּוֹעֲדוֹת שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת׃ כֵּיצַד עָלָה בַכֶּבֶשׁ וּפָנָה לַסּוֹבֵב וּבָא־לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית· מִזְרָחִית צְפוֹנִית· צְפוֹנִית מַעֲרָבִית· מַעֲרָבִית דְּרוֹמִית· שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי· וְנֶאֱכָלִין לִפְנִים מִן־הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל־מַאֲכָל לְיוֹם וָלַיְלָה עַד־חֲצוֹת׃ ד הָעוֹלָה קֹדֶשׁ קָדָשִׁים שְׁחִיטָתָהּ בַּצָּפוֹן וְקִבּוּל דָּמָהּ בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָהּ טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע וּטְעוּנָה הַפְשֵׁט וְנִתּוּחַ וְכָלִיל לָאִשִּׁים׃ ה זִבְחֵי שַׁלְמֵי צִבּוּר וַאֲשָׁמוֹת· אֵלּוּ הֵן אֲשָׁמוֹת אֲשַׁם גְּזֵלוֹת אֲשַׁם מְעִילוֹת אֲשַׁם שִׁפְחָה חֲרוּפָה אֲשַׁם נָזִיר אֲשַׁם מְצוֹרָע אָשָׁם תָּלוּי· שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע· וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל־מַאֲכָל לְיוֹם וָלַיְלָה עַד

On Roth Hodesh the following is added:—

ובראשי חדשיכם "And on the beginnings of your months ye shall offer as a burnt offering unto the Lord, two young bullocks, and one ram, seven sheep of the first year without blemish; and three tenth parts of fine flour for a meat-offering mingled with oil, for one bullock, and two tenth parts of fine flour for a meat-offering mingled with oil, for one ram; and a tenth part of fine flour mingled with oil for a meat-offering, for every sheep, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half a hin of wine for each bullock, and the third part of a hin for the ram; and the fourth part of a hin for every sheep: this is the burnt-offering of every month throughout the months of the year. And one goat for a sin-offering unto the Lord; besides the continual burnt-offering shall it be offered with its drink-offering."

איזהו מקומן § 1 Which are the places where the offerings were slaughtered? The most holy of them were slain on the north side; the bull and the he-goat for the day of atonement, were slain on the north side; the blood thereof was received in the vessels of service on the north side; their blood required sprinkling, between the staves, upon the veil, and the golden altar; one sprinkling omitted, impeded the atonement; the remaining blood the priest poured on the bottom of the outer altar (that of burnt offering), on the west side thereof; if omitted, the atonement was not impeded. § 2. The bulls and the he-goats, which were wholly burnt, were slaughtered on the north side, and their blood was there received in the vessels of service.

On ראש חדש the following is added:—

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַייָ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לָאַיִל הָאֶחָד: וְעִשָּׂרֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַייָ: וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה: וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַייָ עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ:

א אֵיזֶהוּ מְקוֹמָן שֶׁל־זְבָחִים קָדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן פָּר וְשָׂעִיר שֶׁל־יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָּיָה עַל־בֵּין הַבַּדִּים וְעַל הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל־מִזְבֵּחַ הַחִיצוֹן אִם־לֹא נָתַן לֹא עִכֵּב: ב פָּרִים הַנִּשְׂרָפִים וּשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָּיָה

weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee; it shall be unto you most holy."—And it is said: "And Aaron shall burn thereon, (on the altar,) incense of spices every morning; when he dresseth the lamps he shall burn incense upon it; and when Aaron lighteth the lamps, at even, he shall burn incense upon it, a perpetual burning of incense before the Lord, throughout your generations."

אנא בכח O Lord! we beseech thee to loosen, with the greatness of thy powerful right hand, those that are bound in captivity. Accept the cry of thy people; exalt and purify us, O thou who art tremendous! O most powerful God! we beseech thee to preserve, as the apple of the eye, those who seek thy unity. Bless, and purify them, and continually requite them according to thy merciful righteousness. Thou, who art most mighty and holy! guide thy assembled people with thy abundant goodness. Thou, who art an unity, and most excellent, regard thy people, who continually make mention of thy holiness. O Omniscient! accept our prayers, and hearken to our cries. Blessed be the name of the glory of his kingdom for ever and ever.

On the Sabbath the following is added.

וביום השבת "And on the Sabbath day, two sheep of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח טָהוֹר קֹדֶשׁ׃ וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה קֹדֶשׁ קָדָשִׁים תִּהְיֶה לָכֶם׃ וְנֶאֱמַר וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃ וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם׃

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה ·
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא ·
נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם ·
בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גָּמְלֵם ·
חֲסִין קָדוֹשׁ בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ ·
יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ ·
שַׁוְעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֻמוֹת ·
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

On the Sabbath the following is added.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

וידבר And the Lord spake unto Moses, saying Command the children of Israel, and say unto them, My offering, my bread for my sacrifices consumed by fire, for a sweet savour unto me, shalt ye observe to offer unto me in its due season. Say also unto them, This is the offering made by fire which ye shall offer unto the Lord: two sheep of the first year without blemish, every day, for a continual burnt-offering. The one sheep shalt thou offer in the morning, and the other sheep shalt thou offer toward evening; and a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt-offering, which was ordained on Mount Sinai, for a sweet savour, an offering made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out for a drink-offering to the Lord. And the other sheep shalt thou offer toward evening, as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, an offering made by fire of a sweet savour unto the Lord.

Lev. i.

וישחט ("And he shall kill it on the side of the altar, northward, before the Lord; and the priests, Aaron's sons shall sprinkle its blood round about the altar.")

אתה הוא Thou, O Eternal, our God! art the same, before whom our ancestors burnt incense, whilst the holy temple was established, as thou didst command them in thy law, written and delivered by the hands of thy servant Moses.

ויאמר יי And the Lord said unto Moses, take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense; of each shall there be a light

Numb. xxviii. וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ
נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃ וְאָמַרְתָּ לָהֶם זֶה
הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָֹה כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם
שְׁנַיִם לַיּוֹם עֹלָה תָמִיד׃ אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה
בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וַעֲשִׂירִית
הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין׃
עֹלַת תָּמִיד הָעֲשֻׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָֹה׃
וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר
לַיהוָֹה׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת
הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָֹה׃

Levit. i. וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָֹה
וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃

אַתָּה הוּא יְיָ אֱלֹהֵינוּ שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־
קְטֹרֶת הַסַּמִּים בִּזְמַן שֶׁבֵּית־הַמִּקְדָּשׁ קַיָּם · כַּאֲשֶׁר צִוִּיתָ
אוֹתָם עַל יְדֵי מֹשֶׁה נְבִיאֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ׃

Ex. xxx. וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף ·
וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה׃

confirm unto us, O Lord! our God, what is written, "At that time, when I will bring you again, and at that time when I assemble you, I will appoint you for a name, and a praise among all the people of the earth: when I bring back your captivity before your eyes, saith the Lord.

EXODUS XXX.

וידבר And the Lord spake unto Moses, saying, thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein; for Aaron and his sons shall wash their hands, and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed, throughout their generations. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

יהי רצון May it be acceptable in thy presence, O Eternal, our God! and the God of our ancestors, to compassionate us, to pardon all our sins, forgive all our iniquities, and to grant us remission for all our transgressions; and that the holy temple may speedily be rebuilt in our days, that we may offer in thy presence the continual burnt-offering, that it may atone for us; as thou hast commanded in thy law, written and delivered by the hands of thy servant Moses. as specified.

שֶׁנִּקְרָא עָלֵינוּ וְקַיֶּם־לָנוּ יְיָ אֱלֹהֵינוּ מַה־שֶּׁכָּתוּב בָּעֵת
הַהִיא אָבִיא אֶתְכֶם וּבָעֵת קַבְּצִי אֶתְכֶם כִּי־אֶתֵּן אֶתְכֶם
לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם
לְעֵינֵיכֶם אָמַר יְיָ:

Ex. xxx. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת
וְכַנּוֹ נְחֹשֶׁת לְרָחְצָה וְנָתַתָּה אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין
הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מָיִם: וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־
יְדֵיהֶם וְאֶת־רַגְלֵיהֶם: בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם
וְלֹא יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה
לַיהוָה: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם
חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם: וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד
וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר
תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ:
וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־
הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּרַחֵם
עָלֵינוּ וּתְכַפֵּר לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִסְלַח לָנוּ כָּל
פְּשָׁעֵינוּ וְשֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְנַקְרִיב
לְפָנֶיךָ קָרְבַּן הַתָּמִיד שֶׁיְּכַפֵּר בַּעֲדֵנוּ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ
בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ כָּאָמוּר:

לפיכך We, therefore, are in duty bound to give thanks unto thee; to praise, glorify, bless and sanctify thee; and to offer praise and thanksgiving to thy name. O happy are we! How goodly is our portion! How pleasant is our lot! How beautiful is our inheritance! O happy are we, that we rise early in the morning, and attend late in the evening, and proclaim twice daily,

Deut. vi.

שמע ישראל Hear, O Israel! the Lord our God is one God.

ברוך Blessed be the name of the glory of his kingdom for evermore.

אתה הוא Thou wast the same before the world was created, and thou art the same after the world was created. Thou art the one in this world, and thou art the same in the future world. Sanctify thy name through those who sanctify thy name; sanctify also thy name in thy world; and through thy salvation, exalt and raise on high our horn of government. Blessed art thou, O Lord! who sanctifiest thy name before the whole world.

אתה הוא יי Thou art the Lord, our God, in heaven, and on the earth: and in the highest heavens; it is true that thou art the first, and thou art the last, and besides thee, there is no god. O gather those who hope in thee from the four corners of the earth; that all the inhabitants of the world may know and acknowledge, that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea, and all that is in them; and who is there among all the works of thy hands, either in the uppermost or nethermost parts, that can say unto thee. What doest thou? Our Father! who art in heaven, we beseech thee to act graciously unto us, for the sake of thy great name, by which we are called; and

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת־שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ׃ אַשְׁרֵינוּ מַה־טּוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה־יָּפָה יְרֻשָּׁתֵנוּ אַשְׁרֵינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב וָבֹקֶר וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם

Deut. vi. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם אַתָּה הוּא בָּעוֹלָם הַזֶּה׃ וְאַתָּה הוּא לָעוֹלָם הַבָּא קַדֵּשׁ אֶת שִׁמְךָ עַל מַקְדִּישֵׁי שְׁמֶךָ וְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמֶךָ וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ׃

בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים׃

אַתָּה הוּא יְיָ אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים׃ אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים׃ קַבֵּץ קוֶֹיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ׃ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת כָּל־אֲשֶׁר בָּם׃ וּמִי בְּכָל־מַעֲשֵׂה יָדֶיךָ בָּעֶלְיוֹנִים אוֹ בַתַּחְתּוֹנִים שֶׁיֹּאמַר לְךָ מַה־תַּעֲשֶׂה׃ אָבִינוּ שֶׁבַּשָּׁמַיִם עֲשֵׂה עִמָּנוּ חֶסֶד בַּעֲבוּר שִׁמְךָ הַגָּדוֹל

יהי רצון May it be acceptable in thy presence, O Lord, my God! and God of my fathers, to deliver me this and every other day from hardened and impudent faces; from bad men, from evil associates, from evil neighbours, from evil occurrences, and from every destructive seduction; from an oppressive lawsuit, and an implacable opponent, whether he be, or not, a son of the covenant.

לעולם יהא אדם Man should ever fear God, as well in private as in public; confess the truth, and speak the truth, as it is in his heart; let him rise early and pray:—

רבון כל העולמים Sovereign of all worlds! we presume not to present our supplications before thee, relying on our righteousness, but because of thine abundant mercies. What are we? What is our life? What is our goodness? What is our righteousness? What is our help? What is our power? What is our might? What then shall we say in thy presence O Lord, our God; and the God of our fathers? Are not the mighty ones as naught before thee? men of renown, as if they had not existed? wise men, as if they were without knowledge? and the intelligent, as if void of understanding? for the majority of their actions is emptiness, and the days of their life are but vanity in thy presence: even the pre-eminence of man over the beast, is naught; for all is vanity.

אבל אנחנו But we are thy people, the children of thy covenant; the children of Abraham thy beloved, to whom thou didst swear on Mount Moriah; the seed of Isaac his only son, who was bound upon the altar; the congregation of Jacob thy first-born son, whom, from the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him, thou hast called Israel and Jeshurun.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים מֵאָדָם רָע וּמֵחָבֵר רָע וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע וּמִשָּׂטָן הַמַּשְׁחִית מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה בֵּין שֶׁהוּא בֶן־בְּרִית וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית:

לְעוֹלָם יְהֵי אָדָם יְרֵא שָׁמַיִם בְּסֵתֶר וּמוֹדֶה עַל־הָאֱמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים לֹא עַל־צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים· מָה אֲנַחְנוּ מֶה חַיֵּינוּ מֶה חַסְדֵּנוּ מַה־צִּדְקוֹתֵינוּ מַה־יְּשׁוּעָתֵנוּ מַה־כֹּחֵנוּ מַה־גְּבוּרָתֵנוּ מַה־נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ· וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן כִּי הַכֹּל הָבֶל:

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ· בְּנֵי אַבְרָהָם אֹהַבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמֹּרִיָּה· זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל גַּב־הַמִּזְבֵּחַ עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ־בּוֹ קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן:

Blessed art thou, O Lord, our God! King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord, our God! King of the universe, who clothest the naked.

Blessed art thou, O Lord, our God! King of the universe, who settest at liberty those who are bound.

Blessed art thou, O Lord, our God! King of the universe, who raisest those who are bowed down.

Blessed art thou, O Lord, our God! King of the universe, who expandest the earth above the waters.

Blessed art thou, O Lord, our God! King of the universe, who providest for all my wants.

Blessed art thou, O Lord, our God! King of the universe, who ordainest the steps of man.

Blessed art thou, O Lord, our God! King of the universe, who girdest Israel with might.

Blessed art thou, O Lord, our God! King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord, our God! King of the universe, who givest strength to the weary.

Blessed art thou, O Lord, our God! King of the universe, who removest sleep from my eyes, and slumber from mine eyelids.

ויהי רצון And may it be acceptable in thy presence, O Lord, our God! and the God of our fathers, to cause us to walk in thy law, and to adhere to thy precepts: and lead us not into the power of sin, transgression, iniquity, temptation, or contempt; also suffer not the evil imagination to have dominion over us; and keep us far from bad men and wicked associates? and cause us to adhere to our virtuous inclination, and to practice good deeds; humbling our will that it may be subservient unto thee. O grant us this and every other day, grace, favour, and mercy, in thy sight, and in the sight of all that behold us; and bestow on us gracious favours. Blessed art thou, O Lord! who bestowest gracious favours on thy people Israel.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עִוְרִים:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקַע הָאָרֶץ עַל־הַמָּיִם:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כָּל־צָרְכִּי:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הֵכִין מִצְעֲדֵי־גָבֶר:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן לַיָּעֵף כֹּחַ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שֵׁנָה מֵעֵינָי
וּתְנוּמָה מֵעַפְעַפָּי:

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ וְאַל־תְּבִיאֵנוּ לֹא־לִידֵי חֵטְא וְלֹא לִידֵי עֲבֵרָה וְעָוֹן וְלֹא־לִידֵי נִסָּיוֹן וְלֹא־לִידֵי בִזָּיוֹן וְאַל תַּשְׁלֶט בָּנוּ יֵצֶר הָרָע וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע וְדַבְּקֵנוּ בְּיֵצֶר טוֹב וּבְמַעֲשִׂים טוֹבִים וְכוֹף אֶת יִצְרֵנוּ לְהִשְׁתַּעְבֶּד־לָךְ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים׃ בָּרוּךְ אַתָּה יְיָ גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

יברכך "The Lord bless and preserve thee! the Lord let his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give thee peace."

אלו דברים These are the things which have no fixed limitation by the law; viz. the corner of the field: the first-fruits, the offering on appearing at the temple during the festivals; acts of beneficence, and the study of the law of God. These are the commandments whereof the man that performeth them enjoys the fruits in this world, whilst the principal remaineth for the future one; viz. honouring father and mother; acts of beneficence; early attendance at the colleges both morning and evening; entertaining strangers; visiting the sick; portioning dowerless brides; attending the dead to the grave; devotion at prayers; and making peace between man and man; but the study of the law of God is equivalent to them all.

אלהי My God! the soul which thou hast placed within me is pure; thou hast created, formed, and breathed it into me; thou also preservest it within me; thou wilt hereafter take it from me, and restore it unto me in futurity. All the while that the soul continueth within me, I acknowledge before thee, O Lord, my God, and the God of my fathers! that thou art Sovereign of all creatures, and Lord of all souls. Blessed art thou, O Lord! who restorest the souls unto the bodies of the dead.

Blessed art thou, O Lord, our God! King of the universe, who givest to the cock knowledge, to distinguish between day and night.

Blessed art thou, O Lord, our God! King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord, our God King of the universe, who hast not made me a slave.

*Blessed art thou, O Lord, our God! King of the universe, who hast not made me a woman.

The Women say:—

*Blessed art thou, O Lord, our God! King of the universe, who hast made me according to thy will.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֵאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה: אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לָעוֹלָם הַבָּא: וְאֵלּוּ הֵן כִּבּוּד אָב וָאֵם וּגְמִילוּת חֲסָדִים וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית וְהַכְנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסַת כַּלָּה וְהַלְוָיַת הַמֵּת וְעִיּוּן תְּפִלָּה וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

אֱלֹהַי נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא אַתָּה בְרָאתָהּ אַתָּה יְצַרְתָּהּ אַתָּה נְפַחְתָּהּ בִּי וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא כָּל־זְמַן שֶׁהַנְּשָׁמָה בְקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי רִבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת׃

בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי נָכְרִי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי עָבֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי אִשָּׁה*:

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* *The Women say—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשַׂנִי כִּרְצוֹנוֹ:

He is without beginning and without end, and to him alone appertain power and dominion. He is my God, and my living Redeemer, and the Rock of my portion on the day of distress. He is also my standard, and my refuge, the portion of my cup when I call. Into his hands do I commit my spirit, when I fall asleep, and when I awake; and with my spirit my body also; for the Lord is with me, and I will not fear.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to wash our hands.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast formed man in wisdom; and created in him openings and tubes of various kinds. It is revealed, and known before the throne of thy glory, that if but one of them were opened, or stopped, it would be impossible for any to exist, or to abide before thee. Blessed art thou, O Lord! who healest all flesh, and workest wonderful things.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and hast commanded us to study the words of the law.

והערב נא We beseech thee, O Lord, our God! to make the words of thy law pleasant in our mouths, and in the mouths of thy people, the house of Israel; so that we, our offspring, and the offspring of thy people, the house of Israel, may all know thy name, and study thy law for its own sake. Blessed art thou, O Lord who teachest the law to thy people Israel.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, O Lord! the giver of the law.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית · וְלוֹ הָעֹז וְהַמִּשְׂרָה׃
וְהוּא אֵלִי וְחַי גֹּאֲלִי · וְצוּר חֶבְלִי בְּעֵת צָרָה׃
וְהוּא נִסִּי וּמָנוֹס לִי · מְנָת כּוֹסִי בְּיוֹם אֶקְרָא׃
בְּיָדוֹ אַפְקִיד רוּחִי · בְּעֵת אִישַׁן וְאָעִירָה׃
וְעִם־רוּחִי גְּוִיָּתִי · יְיָ לִי וְלֹא אִירָא׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשַׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ · בָּרוּךְ אַתָּה יְיָ רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה׃

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ · בָּרוּךְ אַתָּה יְיָ הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

שיר המעלות "A SONG OF DEGREES OF DAVID.—I rejoiced when they said unto me, Let us go into the house of the LORD. I rejoice at thy word, as one who findeth great spoil. Hearken unto the voice of my cry, my King, and my God! when I pray unto thee. In the morning, O Lord! thou wilt hear my voice; in the morning will I address my prayer unto thee, and will hope. I call on thee, because thou wilt answer me, O God; incline thine ear unto me, and hear my words. My feet stand in the straight path; in the assembly will I praise the Lord."

יגדל 1. Extolled be the living God, and praised be he; He existeth, but his existence is not bounded by time. 2. He is ONE, but there is no unity like unto his unity; He is incomprehensible, and also his unity is unending. 3. He hath no material form, he is incorporeal, and we cannot compare his holiness to aught that is. 4. He existed before all things that are created; he is the first, but there is no beginning to his existence. 5. Behold! he is the Lord of the world; and throu h all the creation evinceth his mighty power and dominion. 6. The inspiration of his prophecy did he bestow on the men of his peculiar and glorious people. 7. There never arose a prophet in Israel, like unto Moses, who beheld God's similitude. 8. A true law hath God given to his people, by the and of his prophet who was faithful in his house. 9. God will never alter nor change his law for any other. 10. He beholdeth and knoweth all our secrets; for he vieweth the end of a thing at its commencement. 11. He bestoweth kin ness on man according to his deeds, and sendeth evil unto the wicked according to his wickedness. 12. At the end of days will he send our anointed, to redeem those who hope for the accomplishment of his salvation. 13. The dead will God revive in his great mercy; blessed be his glorious name, praised for evermore.

אדון עולם We adore the Lord of the universe, who reigned before everything that is formed was created. At the time that all was finished according to his pleasure, then was his name proclaimed as King. And after all things shall have ceased to exist, he alone will reign tremendous. For he ever was is now, and will eternally exist in glory. And he is ONE, nor is there a second to be compared or associated with him.

שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאוֹמְרִים לִי בֵּית יְיָ
נֵלֵךְ: שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: הַקְשִׁיבָה
לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי אֵלֶיךָ אֶתְפַּלָּל: יְיָ בֹּקֶר
תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה: אֲנִי קְרָאתִיךָ כִּי־
תַעֲנֵנִי אֵל הַט־אָזְנְךָ לִי שְׁמַע אִמְרָתִי: רַגְלִי עָמְדָה
בְמִישׁוֹר בְּמַקְהֵלִים אֲבָרֵךְ יְיָ:

This poem is expressive of the thirteen articles of faith.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח · נִמְצָא וְאֵין עֵת אֶל־מְצִיאוּתוֹ:
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ · נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ:
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף · לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ:
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא · רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הִנּוֹ אֲדוֹן עוֹלָם לְכָל־נוֹצָר · יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ:
שֶׁפַע נְבוּאָתוֹ נְתָנוֹ אֶל־ · אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד · נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל · עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר · דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ · מַבִּיט לְסוֹף דָּבָר בְּקַדְמוּתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ · נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ · לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ:
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ · בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ · בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל · אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל · לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הֹוֶה · וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי · לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:

MORNING SERVICE.

The following Prayers are said on entering the Synagogue.

ואני ברב. And in the greatness of thy benevolence, will I enter thy house; in reverence of thee, will I bow towards the temple of thy holiness.

בבית אלהים "And walked to the house of God in company."

מה טבו "How goodly are thy tents, O Jacob! thy tabernacles, O Israel! and in the greatness of thy benevolence, will I enter thy house; in reverence of thee, will I bow down towards the temple of thy holiness. O Lord! I love the habitation of thy house, and the dwelling-place of thy glory. I therefore will prostrate myself, bow down, and bend the knee before the Lord my maker. And I will offer my prayer unto thee, O Lord! in an acceptable time: in thine abundant mercy, O God! answer me in the truth of thy salvation."

אני קראתיך "I will call on thee, for thou wilt answer me, O God; incline thine ear unto me, and hear my speech. In righteousness shall I see thy face, and be satisfied in contemplating thy similitude. And I put my trust in thee, O Lord! I have said, Thou art my God. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands to thy holy dwelling. O Lord, my God! I cried unto thee, and thou hast healed me. Upon thee, O Lord! will I call; and unto the Lord will I make supplication. Cause thy face to shine upon thy servant, save me in thy loving-kindness. Unto thee, O Lord! do I hope; answer thou me, O Lord, my God. Hear my prayer; O Lord! and give ear to my cry; be not silent to my tears. Hear, O Lord! and be gracious unto me; O Lord! be thou my help."

תפלת שחרית:

The following Prayers are said on entering the Synagogue.

וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ · אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ:

בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ:

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב · מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ · אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ: יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ · וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ: וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה · אֶבְרְכָה לִפְנֵי־יְיָ עֹשִׂי: וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ · עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

אֲנִי קְרָאתִיךָ כִּי־תַעֲנֵנִי אֵל · הַט־אָזְנְךָ לִי שְׁמַע אִמְרָתִי: אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ · אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ: וַאֲנִי עָלֶיךָ בָטַחְתִּי יְיָ · אָמַרְתִּי אֱלֹהַי אָתָּה: שְׁמַע קוֹל תַּחֲנוּנַי בְּשַׁוְּעִי אֵלֶיךָ · בְּנָשְׂאִי יָדַי אֶל־דְּבִיר קָדְשֶׁךָ: יְיָ אֱלֹהָי · שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי: אֵלֶיךָ יְיָ אֶקְרָא · וְאֶל אֲדֹנָי אֶתְחַנָּן: הָאִירָה פָנֶיךָ עַל־עַבְדֶּךָ · הוֹשִׁיעֵנִי בְחַסְדֶּךָ: כִּי־לְךָ יְיָ הוֹחָלְתִּי · אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהָי: שִׁמְעָה תְפִלָּתִי יְיָ וְשַׁוְעָתִי הַאֲזִינָה אֶל דִּמְעָתִי אַל־תֶּחֱרַשׁ: שְׁמַע־יְיָ וְחָנֵּנִי · יְיָ הֱיֵה עֹזֵר לִי:

to seduce us or allure us away from our allegiance to thee; but strengthen us to persevere in offering thee the pure worship that is in our hearts. Amen.

On putting the Phylactery on the Arm say the following—

ברוך Blessed art thou, O Lord our God! King of the universe, who hast sanctified us with thy commandments, and didst command us to wear phylacteries.

On putting on the Phylactery on the Forehead say the following—

ברוך Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and didst command the ordinance of phylacteries.

Immediately after which, say—

ברוך Blessed be the name of his glorious kingdom for ever and ever.

The Strap of the phylactery is placed thrice round the middle finger, during which time the following verses are repeated—

וארשתיך And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

יהי רצון May it be thy gracious will, O Lord, our God, and the God of our ancestors, that this performance of the command of the phylacteries, may be accepted in thy presence as an earnest of my desire to accomplish the ordinance with all its details, minutiæ, and sacred intentions, with the six hundred and thirteen precepts attached thereto. Amen.

וְלֹא יִתְגָּרֶה בָּנוּ יֵצֶר הָרַע וְיַנִּיחֵנוּ לַעֲבוֹד אֶת יְיָ כַּאֲשֶׁר עִם לְבָבֵנוּ ׳ אמן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהָנִיחַ תְּפִלִּין :

On putting on the תְּפִלִּין on the Forehead say the following.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת תְּפִלִּין :

Immediately after which say—

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

The רְצוּעָה is placed thrice round the middle finger, during which time the following verses are repeated.

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם ׳ וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים ׳ וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת יְיָ :

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּהֵא הֲשׁוּבָה מִצְוַת הֲנָחַת תְּפִלִּין זוּ כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל־פְּרָטֶיהָ וְדִקְדּוּקֶיהָ וְכַוָּנוֹתֶיהָ ותרי״ג מִצְוֹת הַתְּלוּיִם בָּהּ ׳ אמן :

יהי רצון May it be thy gracious will, O Lord, our God, and the God of our ancestors, that this performance of the command of the fringes may be accepted in thy presence as an earnest of my desire to accomplish the ordinance with all its details, minutiæ, and sacred intentions, with the six hundred and thirteen precepts attached thereto. Amen.

ORDER OF PUTTING ON THE PHYLACTERIES.

Previous to putting the Phylacteries on the Arm. say the following—

הנני Behold, in thus binding on the phylacteries, I desire to fulfil the command of my creator, who, in enjoining the behest of his will, has declared in the law, "And thou shalt bind them as a token on thy hand, and they shall be as frontlets between thy eyes." Within their compass are comprised four distinct portions of the Pentateuch, teaching severally the Unity of the Godhead; the necessity of an habitual recollection of the wonders and miracles wrought for us when he redeemed us from Egyptian bondage, and an exhortation to remember that he is supreme, possessing power and dominion over all his productions, whether in heaven or on earth, and that he governs all things according to his divine pleasure. He hath directed us to place the Tephillin on the hand in testimony of his outstretched arm, and to adjust it close to the heart, as a memorial that all our desires and longings should be made subservient to his holy will. The phylactery of the head I dispose opposite to the brain, as a token that all the senses, all the faculties springing out of my intellect, should render homage to him, and should strive at attaining his gracious love and approval. Grant, O Lord! that I may ever be influenced by the sacred command of the phylacteries, and that its due performance may render me worthy of a long and happy life; may ever rouse me to sacred impulses, and may ever guide me to hallowed thoughts, unsullied by any craving after sin or iniquity of whatever kind. Suffer evil imaginations never

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּהֵא חֲשׁוּבָה מִצְוַת צִיצִת זוֹ כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל־פְּרָטֶיהָ וְדִקְדּוּקֶיהָ וְכַוָּנוֹתֶיהָ ותרי"ג מִצְוֹת הַתְּלוּיִם בָּהּ׳ אמן:

סדר הנחת תפילין:

Previous to putting the תְּפִלִּין on the Arm say the following.

הִנְנִי מְכַוֵּן בַּהֲנָחַת תְּפִלִּין לְקַיֵּם מִצְוַת בּוֹרְאִי שֶׁצִּוָּנוּ לְהָנִיחַ תְּפִלִּין כַּכָּתוּב בַּתּוֹרָה וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פָּרָשׁוֹת אֵלּוּ, שְׁמַע. וְהָיָה אִם שָׁמוֹעַ. קַדֶּשׁ. וְהָיָה כִּי יְבִאֲךָ, שֶׁיֵּשׁ בָּהֶם יִחוּדוֹ וְאַחְדוּתוֹ יִתְבָּרַךְ שְׁמוֹ וְשֶׁנִּזְכּוֹר נִסִּים וְנִפְלָאוֹת שֶׁעָשָׂה עִמָּנוּ בְּהוֹצִיאוֹ אוֹתָנוּ מִמִּצְרַיִם וַאֲשֶׁר לוֹ הַכֹּחַ וְהַמֶּמְשָׁלָה בָּעֶלְיוֹנִים וּבַתַּחְתּוֹנִים לַעֲשׂוֹת בָּהֶם כִּרְצוֹנוֹ. וְצִוָּנוּ לְהָנִיחַ עַל הַיָּד לְזִכְרוֹן זְרוֹעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב לְשַׁעְבֵּד בָּזֶה תַּאֲוַת וּמַחְשְׁבוֹת לִבֵּנוּ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֹאשׁ נֶגֶד הַמּוֹחַ שֶׁהַנְּשָׁמָה שֶׁבְּמוֹחִי עִם חוּשַׁי וְכוֹחוֹתַי כֻּלָּם יִהְיוּ מְשֻׁעְבָּדִים לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וּמִשֶּׁפַע מִצְוַת תְּפִלִּין יִתְמַשֵּׁךְ עָלַי לִהְיוֹת לִי חַיִּים אֲרוּכִים וְשֶׁפַע קֹדֶשׁ וּמַחֲשָׁבוֹת קְדוֹשׁוֹת בְּלִי הִרְהוּר חֵטְא וְעָוֹן כְּלָל וְשֶׁלֹּא יְפַתֵּנוּ

EARLY MORNING PRAYERS.

On rising in the morning the following is said—

מודה I render acknowledgments unto thee, O living and ever permanent king, that thou hast restored my soul within me in thy manifold and faithful mercies.

ORDER OF PUTTING ON THE TALETH.

When putting on the Arbang Kanfoth say—

ברוך Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and didst command us concerning the precept of fringes.

Previous to wrapping yourself with the Taleth repeat the following;—

הריני Behold, I herewith envelope my frame with the enjoined fringes. Mayest thou, O Lord, in like manner enwrap me, soul and body, with the effulgence emanating from thy sacred behest, and may all my members and sinews be impressed with the importance of all thy precepts. And as I thus invest myself with the appointed veil in this world, so may I merit hereafter to be arrayed with the veil shadowed forth by our sages, and may I be found worthy of the delightful scarf granted to believers in the world to come. Grant that all extraneous influences may prove powerless to combat the aspirations of my soul and mind, or the efficacy of my prayers; and may the mediation of the Talith spread its puissant wings over them, and deliver them, as the eagle "rouseth up its nestlings, and fluttereth over its young." Amen.

When covering the Head with the Taleth say the following—

ברוך Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and didst command us to be enveloped with fringes.

מה־יקר How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of thy pleasant rivers, for with thee is the fountain of life: by thy light is the true light seen. O extend thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart.

סדר השחר:

On rising in the Morning the following is said:—

מוֹדֶה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָּם שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֱמוּנָתֶךָ׃

סדר עטיפת הטלית גדול:

On putting on the אַרְבַּע כַּנְפוֹת say the following.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת צִיצִית׃

Previous to wrapping yourself with the טַלִּית repeat the following.

הֲרֵינִי מִתְעַטֵּף גּוּפִי בְּצִיצִית וְכֵן תִּתְעַטֵּף נִשְׁמָתִי רמ״ח אֵבָרֶיהָ ושס״ה גִּידֶיהָ בְּאוֹר הַצִּיצִית הָעוֹלֶה תרי״ג וּכְשֵׁם שֶׁאֲנִי מִתְכַּסֶּה בְּטַלִּית בָּעוֹלָם הַזֶּה כֵּן אֶזְכֶּה לַחֲלוּקָא דְרַבָּנָן וּלְטַלִּית נָאָה לָעוֹלָם הַבָּא וְעַל יְדֵי מִצְוַת צִיצִית יִנָּצְלוּ נַפְשִׁי רוּחִי וְנִשְׁמָתִי וּתְפִלָּתִי מִן הַחִיצוֹנִים וְהַטַּלִּית יִפְרוֹשׂ כְּנָפָיו עֲלֵיהֶם וְיַצִּילֵם כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף׃ אמן׃

When covering the head with the טַלִּית say the following.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית׃

מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן׃
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃
כִּי עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃
מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב׃

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תפלות ישראל

כמנהג פולין :

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FESTIVAL AND OCCASIONAL PRAYERS

ACCORDING TO THE

Ritual of the German and Polish Jews

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